

ENCHYRIDION

Containing



Written by
FRA, QVARLES.

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TO

The faire Branch of
growing Honor,
and true *Vertue*,
Mrs. Elizabeth *Vischer*.
Onely Daughter
AND

Heire Apparent to the most
Reverend Father in GOD,

I. A. M. E. S.,
Archbishop of *Armagh*, Lord
Primate of all *Ireland*,
His Grace.

Sweet Lady,

Present your
faire hands
with this my
Enchyridion, to begin



1811.

TO

The faire Branch of
growing Honor,
and true Virtue,
Mrs. Elizabeth Vssher.
Onely Daughter
AND

Heire Apparent to the most
Reverend Father in G O D,
I A M E S,
Archbishop of Armagh, Lord
Primate of all Ireland,
His Grace.

Sweet Lady,

 Present your
faire hands
with this my
Enchyridion, to begin

The Epistle

a new Decade of our
bleſt Accoumpt: If it
adde nothing to your
well-inſtructed Know-
ledge, it may bring ſome
what to your well-diſ-
poſ'd Remembrance:
If either, I have my
end; and you, my endea-
vour: The ſervice which
I owe, and the affection
which I beare your
moſt incomparable Pa-
rents challenges the ut-
moſt

Dedicatory.

most of my abilitie;
wherein, if I could
light you but the least
steppe towards the hap-
pinesse you aime at, how
happy should I be? Goe
forward in the way
which you have chosen,
wherein, if my Hand
cannot leade you, my
Heart shall follow you,
and where the weake-
nessse of my power shows
defect, there the vigour

The Epistle, &c.
of my Will shall make
Supply,

Who am

Covetous of

Your Happiness

In both Kingdomes

and Worlds,

FRA. QUARLES.



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The End.



R Eader, before thou
begin ; These Ob-
vious Errors, (now groa-
ning under the Burthen
of a heedlesse Eye) con-
fesse themselves, suing to
be Corrected by thy
Pen, and concell'd by
thy Favour,

Cent. 1. Chap. 95. line 7. for *tenne*,
teade. *tenth*. Cen. 2. & 2. 1. l. 5. for *hast*
bake. Cen. 2. Ca. 9. l. 2. after *Beauty*,
+ too much. Cen. 3. Ca. 35. l. 3. l. *Affe-*
ction. *Affection*. Cen. 3. Cap. 94. l.
9. l. *shem*, r. *thee*. Cen. 3. Ca. 99. l. 8.
after *will*, r. *not*.



THE BIRDS OF THE BAHAMAS



Enchyridion.

Cent. I.

CHAP. I.

A Promise is a Childe of the Vnder-
standing & the Will: The Vnderstan-
ding begets it, the Will brings it forth: He that

P. B. 18. per-

ia.

Cent. i. *Enchyridion.*

performes it, delivers the mother: he that breakes it murthers the childe. If it be gotten in the absence of the Vnderstanding, it is a Bastard; but the child must be kept. If thou mistrust thy Vnderstanding, promise not; If thou hast promised, breake it not. It is better to maintaine a Bastard than to murther a Chide.

Chap.

Chap. II.

Charity is a naked
Childe giving hony
to a Bee without wings :
Naked, because excuse-
lesse and simple ; a chld,
because tender and grow-
ing : giving Honey, be-
cause Honey is pleasant
and comfortable : to a
Bee ; because a Bee is
laborious and deserving :
without wings, because
helplesse, and wanting.
If thou deniest to such,
thou killest a Bee ; if

B 2 thou .

Cent. I. *Enchyridion.*

thou giv'st to other
than such, thou prefer-
v'st a Drone.

Chap. III.

Before thy under-
taking of any de-
signe, weigh the glory of
the action with the dan-
ger of the attempt: If the
glory outweigh the dan-
ger, it is cowardize to
neglect it: If the danger
exceede the glory, it is
rashnesse to attempt it:
If the Balances stand
poyz'd, let thy owne
Genius

Enchyridion. Cant. i.

Genius cast them.

IV.

Vouldest thou know the lawfulness of the Action which thou desirest to undertake? Let thy devotion recommend it to divine blessing: If it be lawfull, thou shalt perceive thy heart encouraged by thy prayer; If unlawfull, thou shalt finde thy prayer discourag'd by thy heart. That Action is not warranta-

Cent. I. Enchiridion.

able, which either blushes to begge a blessing, or having succeeded, dares not present thanksgiving.

Chap. V.

IF evill men speake good, or good men evill of thy conversation, examine all thy Actions, and suspect thy selfe. But if evill men speake evill of thee, hold it as thy honour, and by way of thankfulness, love them, but upon

Enchyridion. Cent. I.

upon condition, that they continue to hate thee.

Chap. VI.

If thou hope to please
all, thy hopes are
vaine; If thou feare to
displease some, thy feares
are idle. The way to
please thy selfe is not to
displease the best; and
the way to please the
best, is to displease the
most; If thou canst fa-
shion thy selfe to please
all, thou shalt displease

B 4 him

Cent. I. *Enchyridion.*
him that is *All* in *All*.

Chap. VII.

IF thou neglectest thy
love to thy neighbour,
in vaine thou professest
thy love to God : for by
thy love to God, the
love to thy neighbour is
begotten, and by the
love to thy neighbour,
thy love to God is nou-
risht.

Chap.

Chap. VIII.

THY ignorance in unrevealed Misteries is the mother of a saving Faith ; and thy understanding in revealed Truths, is the mother of a sacred Knowledge : understand not therefore that thou mayst beleeve : but beleeve that thou maist understand : Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

Chap. IX.

Pride is the Ape of Charitie; in show, not much unlike; but somewhat fuller of action. In seeking the one, take heede thou light not upon the other: they are two Paralells; never but a sunder: Charitie feedes the poore, so does Pride: Charitie builds an Hospitall, so does Pride: In this they differ: Charity gives her glory. to God; Pride takes

Enchyridion. Cent. I.

takes her glory from man.

Chap. X.

Hast thou lost thy money, and dost thou mourn? Another lost it before thou hadst it; Be not troubled: Perchance if thou hadst not lost it now, it had lost thee for ever: Think therefore what thou rather hast escaped than lost: perhaps thou hadst not beene so much thy owne, had not thy money

Cant. I. *Enchyridion.*

ney beene so little thine.

Chap. XI.

Fatter not thy selfe
in thy faith to God, if
thou wantest charitie for
thy neighbour ; and
thinke not, thou hast
charity for thy neigh-
bour, if thou wantest
faith to God ; Where
they are not both toge-
ther, they are both wan-
ting ; They are both
dead if once divided.

Chap.

Chap. XII.

Let not thy itching
Leares entice thy feete
to ramble from that
Teacher whom Gods
providence hath set over
thee: The Apostles were
sent to seeke the peo-
ple, the people not
them: To whom God
hath lent the charge of
thy soule, of him, he re-
quires an account: if
thou neglect thy obedi-
ence at home, God will
not accept thy sacrifice
abroad

Gent. i. Enchyd. o. 1.

abroad; it matters not how slight thy Pastor be, or how dull the people, so God be in the midst of them.

Chap. XIII.

BE carefull rather of what thou dost, than of what thou hast: For what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sicknesse. But what thou dost, is thine, and will follow thee to thy

Enchyridion. Cent. I.

thy grave, and pleade for
thee or against thee at
thy Resurrection.

Chap. XIV.

IF thou enjoyest not
the God of love, thou
canst not obtaine the
love of God, neither un-
til then canst thou enjoy
a desire to love God, nor
relish the love of God :
Thy love to God is no-
thing but a faint reflec-
tion of Gods love to thee :
Till he please to love
thee, thy love can never
please him.

Chap.

Gent. i. Enchyridion.

Chap. X V.

Let not thy fancy be
guided by thine eye;
nor let thy Will be go-
verned by thy Fancie;
Thine eye may be decei-
ved in her object, and
thy Fancie may be delu-
ded in her subiect: Let
thy understanding mo-
derate betweene thine
Eye, and thy Fancie; and
let thy Iudgement arbit-
rate betweene thy Fan-
cie & thy Will; so shall
thy Fancie apprehend
what

Enchyridion. Cent. I.

what is true: so shall thy
Will ele&t what is good.

Chap. XVII.

ENdeavour to subdue
as well thy irascible
as thy concupiscent affec-
tions: To endure in-
juries with a brave mind
is one halfe of the con-
quest, and to abstaine
from pleasing evills
with a couragious spirit,
is the other: The summe
of all humanitie, and
height of moral perfecti-
on, is *Beare*, and *Forbeare*.

Chap.

Cent. I. *Enchyridion.*

Chap. XVII.

IF thou desire not to be too poore, desire not to be too rich: Hee is rich, not that possessest much, but hee that covets no more: and he is poore, not that enjoyes little, but hee that wants too much: The contented minde, wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

Chap.

Chap. XVIII.

IF God hath placed
thee under the go-
vernement of a weake
Shepheard, gadde not
from thy fold too of-
ten to seeke out a stron-
ger: He, perchance, that
placed him there, knew
thee fitter for milke than
strong meate: Is hee
weake? pray for him,
and he will be the stron-
ger to instruct and pray
for thee.

Chap.

Cent. I. *Euclyridion.*

Chap. XIX.

THe way to subject
all things to thy
selfe, is to subject thy
selfe to Reason : thou
shalt governe many, if
Reason governe thee:
Wouldst thou be crow-
ned the Monarch of a
little world? Command
thy selfe.

Chap. XX.

THough thou givest
all thou hast for
Cha-

Enchyridion. Cent. I.

Charitie sake, and yet
retainest a secret desire
of keeping it for thy
owne sake, thou rather
leav'st it than forsak'st
it: He that hath relin-
quisht all things, and
not himselfe, hath for-
saken nothing; He that
sets not his heart on
what hee possesses, for-
saketh all things, though
hee keepe his posses-
sions.

Chap. XXI.

Search into thy selfe
before thou accept
the

Cent. I. *Enchyridion.*

the Ceremony of Honor: If thou art a Palace, honor (like the Sunbeames) will make thee more glorious: If thou art a Dunghill, the Sun may shine upon thee, but not sweeten thee. Thy Prince may give thee honour, but not make thee honorable.

Chap. XXII.

Every man is a King in his owne kingdome. If Reason command, and Passion obey, his

Enchiridion. Cent. i.

his governement speakes a good King: If thine inordinate affection rules, it shewes a proud Rebeller; which, If thou destroy not, will depose thee: There is no meane betweene the death of a Rebeller, and the life of a Prince.

Chap. XXIII.

AVOW, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are

Cent. I. *Enchyridion.*

are made ; the first is betweene God and man ; the second, betweene man and man ; the third, betweene man and his owne soule ; They all bind, if the object be lawfull, to necessitie of performance : if unlawfull, to the necessitie of sinne : They all take thee prisoner : if thy object be lawfull, thy performance hath redeemed thee ; if unlawfull, blood and teares must ransome thee.

C. 42.

Chap. XXIV.

IF thou hast any busi-
ness of Consequence
in agitation, let thy
Care be reasonable, and
seasonable: Continuall
standing bent weakens
the Bow: Too hasty
drawing breakes it. Put
off thy Cares with thy
cloathes: So shall thy
Rest strengthen thy La-
bour; and so shall thy
Labour sweeten thy
Rest.



Chap.

Cent. I. Enchyridion.

Chap. XXV.

Vhen thy inordinate affections doe flame towards transitory happiness, quench them thus: Thinke with thy selfe; If my Prince should give mee what honor he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; nor I, with it, because I am mortall: Then revise

Enchyridion. Cent. I.

vise thy Affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choyce.

Chap. XXVI.

VVith three sorts of men enter no serious friendship: The Ingratefull man, the Multiloquious man; the Coward: The first cannot prize thy Favours: The second cannot keep thy Councell; The third
C 3 dare

Cent. I. *Enchyridion.*

dare not vindicate thy Honor.

Chap. XXVII.

IF thou desire the time should not passe too fast, use not too much pastime: Thy life in Iollitie blazes like a Tapour in the winde: The blast of Honor wafts it, The heate of pleasure melts it; If thou labour in a painefull calling, thou shalt be lesse sensible of the fluxe of Time, and sweetlier satisfied at the

Enchyridion. Cent. I.

the time of Death.

Chap. XXVIII.

GOD is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; Make him thy evening Epilogue, and thy morning Prologue: Practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest, so shall thy fancy be sanctified in the

C 3 night

Cent. I. *Enthyridion.*

night, and thy understanding rectified in the day ; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

Chap. XXIX.

BE very circumspect in the choise of thy company : In the society of thine equalls thou shalt enjoy more pleasure, in the societie of thy superiours thou shalt finde more profit : To be

Enchyridion. Cent. F.

be the best in the company, is the way to grow worse: The best meanes to grow better is to be the worst there.

Chap. XXX.

THinke of God (especially in thy devotion) in the abstract, rather than the concrete: If thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject; if thou thinke him great, thy bounded

Cent. II. Enchydriion.

conceit is apt to cast him into a comprehensible figure: Conceive him therefore, a diffused goodness without qualitie, and represent him an incomprehensible Greatnesse without quantity.

Chap. XXXI.

IF thou and true Religion be not as yet met; or met, unknowne; by these markes thou shalt discover it. First, it is a Religion that takes

Enchyridion. Cent. 15

takes no pleasure in the expence of blood : Secondly, It is a Religion whose Tenets crosse not the Booke of Truth : Thirdly, It is a Religion, that takes most from the Creature, and gives most to the Creator : If such a one thou meete with, assure thy selfe it is the Right, and therefore profess it in thy Life, and protec~~te~~ it to thy Death.

C 5 Chap.

Cent. I. Enchyridion.

Chap. XXXII.

Let an others Passion
be a Lecture to thy
Reason, and let the
Shipwracke of his Vn-
derstanding be a Sea-
marke to thy Passion:
So shalt thou gaine
strength out of his
weakenesse; safety out
of his danger; and
ryse thy selfe a Build-
ing out of his Ruines.

Chap.

Chap. XXXIII.

IN the height of thy Prosperity expect Adversitie; but feare it not; If it come not, thou art the more sweetly possest of the happiness thou hast; and the more strongly confirmed; If it come, thou art the more gently dispossest of the happiness thou hadst; and the more firmly prepared.

Chap.

Chap. XXXIV.

TO tremble at the sight of thy sinne, makes thy Faith the lesse apt to tremble: The devills beleevē, and tremble, because they tremble at what they beleevē; Their beleefe brings trembling: Thy trembling brings Beleefe.

Chap.

Endyridion. Cem.

Chap. XXXV.

A Anthology is the
A way to Theology:
Untill thou feest thy
selfe empty, thou wilt
not desire to be fill'd:
He can never truely re-
lish the sweetnesse of
Gods Mercy, that never
tasted the bitternessse of
his owne Misery.

Chap. XXXVI.

IS any outward Affi-
ction fallen upon thee,
by

Cent. I. *Enchiridion.*

by a temporary losse ? Advise with thy selfe whether it be recoverable or not : If it be, use all such lawfull and speedy meanes (the violence and unseasonablenesse whereof may not disadvantage thee in the pursuite) to recover it ; If not recoverable, endure with patience what thou canst not recure with paines : He that carnally afflicts his soule for the losse of a transitory good, casts away the Kirtell, because hee hath

Enchyridion. Cent. I.
hath lost the Shell.

Chap. XXXVII.

Naturall Anger glan-
ces into the brests
of Wisemen, but rests in
the bosome of Fooles:
In them, it is Infinitie;
In these, a Sinne: There
is a naturall Anger, and
there is a Spirituall An-
ger; The common ob-
ject of that, is the Per-
son; of this, his Vice:
Be angry, but sinne not:
He that is alwayes an-
gry with his sinne, shall
seldome

Cent. I. *Enchiridion.*

seldome sinne in his
Anger.

Chap. XXXVIII.

If any hard Affliction
hath surprized thee,
cast one eye upon the
Hand that sent it, and
the other upon the Sin
that brought it; If thou
thankefully receive the
Message, hee that sent it
will discharge the Mes-
senger.

Chap.

Chap. XXXIX.

All Passions are Good or Bad, according to their Objects: Where the Object is absolutely good, there the greatest Passion is too little: Where absolutely evill, there the least Passion is too much: Where indifferent, there a little is enough.

Chap.

Chap. XL.

VVhen thou dost
Evill that Good
may come thereon, the
evill is surely thine: If
good should happen to
ensue upon the evill
which thou hast done,
the good proceedes
from God; If therefore
thou doe evill, thereby
to occasionate a Good,
thou laist a bad founda-
tion for a good build-
ing, and servest the de-
vill that God may serve
thee:

Enchyridion. Cent. I.

thee: Where the end of
evill is good in the In-
tention, there the end of
that good is evill in the
extension.

Chap. XLI.

BE as farre from de-
siring the popular
love, as fearefull to de-
serve the popular hate:
Ruine dwells in both:
The one will hugge thee
to death; the other will
crush thee to destruc-
tion: To escape the first,
be not Ambitious; To
avoid

Cent. i. *Enchyridion.*

avoid the second, be not
Sedicious,

Chap. XLII.

VVhen thou seest
misery in thy
brothers Face, let him
see mercy in thine
Eye; The more the
oyle of mercy is powr'd
on him by thy pitty, the
more the oyle in thy
Cruse shall be encreased
by thy Piety.

Chap.

Enchyridion. Cent. i.

Chap. XLIII.

Reade not Bookes alone, but Men, and amongst them chiefly thy selfe: If thou finde any thing questionable there, use the Comen- tary of a severe Friend, rather than the glosse of a sweet lipt Flatterer: There is more profit in a distastfull Truth, then deceitfull sweetnesse.

Chap.

Cent. I. Enchyridion.

Chap. XLIV.

IF the opinion of thy
worth invite any to the
desire of thy Acquain-
tance, yeeld him a re-
spect suitable to his
Quality: Too great a
Reservation will expose
thee the Sentence of
Pride; Too easie Ac-
cess will condemn thee
to the censure of
Folly: Things too
hardly endeavour'd dis-
courage the seeker; Too
easie obtain'd disparage
the

Embyridion. Cent. I.

the thing fought for:
Too easily got is lowly
priz'd, and quickly lost.

Chap. XLV.

VV Hen conveni-
encie of time
hath ripen'd your Ac-
quaintance, be cautious
what thou say'st, and
courteons in what thou
do'st: Observe his In-
clination: If thou finde
him weight, make him
thine owne, and lodge
him in a faithfull bo-
some: Be not rashly

ex-

Cent. I. Enthridion.

exceptionous, nor rudely familiar: The one will
breede Contention; The
other, Contempt.

Chap. XLVI.

W^Hen Passion is
grounded upon
Fancie, it is commonly
but of short continu-
ance: Where the foun-
dation is unstable, there
the building is not la-
sting; Hee that will be
angry for any Cause, will
be angry for no Cause;
and when the Vnder-
standing

Enchyridion. Cent. i.

standing perceives the Cause vaine, then the Judgement proclaims the Effect voyd.

Chap. XLVII.

If thou desire to purchase Honor with thy wealth; consider first how that wealth became thine: If thy labour got it, let thy wisedome keepe it. If Oppression found it, let Repentance restore it: If thy parents

D left

Cent. I. *Enchyrion.*

leſt it, let thy vertues deſerve it: So ſhall thy Honor be ſafer, better, and cheaper.

Chap. XLVIII.

Sinne is a *Basiliske*, whose eyes are full of Venim: If the eye of thy ſoule ſee her firſt, it reſlects her owne poyfon and kills her: If ſhee ſee thy ſoule, unſeeene, or ſeeene too late, with her poyfon, ſhee kills thee: Since therefore thou canſt not eſcape thy
Sinne

Enchyridion. Cent. I.

Sinne, let not thy Sinne
escape thy observation.

Chap. XLIX.

IF thou expect'st to
rise by the meades of
Him whom thy Fathers
greatnesse rais'd from his
service to Court, preser-
ment, thou wilt be de-
ceiv'd: For the more in
Esteeme thou art, the
more sensible is Hee of
what hee was, whose
former servitude will be
Chronicled by thy Ad-
vancement, and glory

D 2 obscu-

Cent. i. Enchyridion

obscured by thy greatness: However, he will conceive it a dead service, which may be interpreted by thee, as a merited Reward, rather than a meritorious Benefit.

Chap. L.

TRUST not to the promise of a common swearer, for he that dare sinne against his God, for neither profit nor pleasure, will trespass against thee for his own advan-

Enchrydion. Cent. I.

advantage. Hee that dare
breake the precepts of
his Father, will easily be
perswaded to violate the
promise unto his Bro-
ther.

Chap. L I.

Let the greatest part
of the newes thou
bearest be the least part
of what thou beleevest,
lest the greatest part of
what thou beleevest be
the least part of what
is true. Where lies are
easily admitted, the Fa-

D 3 ther

Cent. I. *Enchyridion.*

ther of Iyes will not ea-
sily be excluded.

Chap. LII.

DEliberate long, be-
fore thou conse-
crate a Friend; And
when thy impartial
Judgement concludes
him worthy of thy bo-
some, receive him joy-
fully, and entertaine him
wisely: Impart thy se-
crets boldly, and mingle
thy thoughts with his:
He is thy very selfe; and
use him so: If thou
firmely

Eachyridion. Cent. I.

firmely think him Faithfull, thou mak'st him so.

Chap. LIII.

A There is noworldly gaine, without some losse, so there is no worldly losse without some gaine. If thou hast lost thy wealth, thou hast lost some trouble with it: If thou art degraded from thy Honor, thou art likewise freed from the stroke of envy; If sicknesse hath blurr'd

D 4 thy

Cant. I. Enchyridion.

thy beauty, it hath deliver'd thee from pride. Set the allowance against the losse, and thou shalt finde no losse great, Hee loses little or nothing, that reserves himselfe.

Chap. LIV.

IF thou desire to take the best advantage of thy selfe (especially in matters where the Fancy is most employ'd) keepe temperate diet, use moderate exercise, observe seasonable, and set hours for

Enchyridion. Cent. I.

for Rest; Let the end of thy first sleepe rayse thee from thy Repose: Then hath thy Body the best temper; Then hath thy Soule the least incumberance: Then, no noise shalldisturbe thy Eare; No object shall divert thine Eye: Then, if thy sprightly Fancy transport thee not beyond thy common pitch, and shew thee not the *Magazen* of high Invention, returne thee to thy wanton Bed, and there conclude thy selfe more fit

D 5 to

Cent. I. *Enchyridion.*

to weare thy Mistresse
Favour, than *Apolloes*
Biyes.

Chap. L.V.

If thou art rich, strive
to command thy mo-
ney, least shee command
thee: If thou know how
to use her, shee is thy
Servant: If not, thou art
her Slave.

Chap. LVI.

Bring thy daughter a
husband of her owne
Reli-

Enchyridion. Cent. I.

Religion and of no hereditary disease: Let his wisedome outweigh his wealth: Let his parentage excell his person, and let his yeares exceede hers: Let thy prayers recommend the rest to providence: If hee prove, thou hast found a Sonne: If not, thou hast lost a daughter.

Chap. LVII.

S'ouse Prosperity, that Adversity may not abuse

Cent. I. *Enchyridion.*

abuse thee : If in the one,
Security admit no feares ;
in the other , Despaire
will afford no hopes :
He, that in Prosperity,
can foretell a danger,
can in Adversitie foresee
deliverance.

Chap. LVIII.

IF thy Faith have no
doubts, thou hast just
cause to doubt thy Faith ;
And if thy doubts have
no hope, thou hast just
reason to feare despaire ;
When therefore thy
doubts

Enchyridion. Cant. I.

doubts shall exercise thy
Faith, keepe thy hopes
firme to qualifie thy
doubts : So shall thy
Faith be secured from
distrust ; So shall thy
doubts be preserved
from despaire.

Chap. LIX.

IF thou desire to be
truely valiant, feare to
doe an Injury : Hee
that feares not to doe e-
vill, is alwayes affraid
to suffer evill : Hee that
never feares, is desperate:

And

Cent. I. *Enchyridion.*

And hee rhat feares al-
wayes, is a Coward: He
is the true valiant man,
that dares nothing but
what he may, and feares
nothing but what hee
ought.

Chap. L X.

Anger may repast with
thee for an houre,
but not repose with thee
for a night: The continuance of Anger is Ha-
tred, the continuance of Hatred turnes Malice.
That Anger is not war-
rantable,

Enchyridion. Cent. I.

rantable, which hath
seene two Sunnes.

Chap. LXI.

IF thou stand guilty of
Oppression, or wrong-
fully possest of anothers
Right; see, thou make
Restitution before thou
givest an Almes: If o-
therwise, what art thou
but a Thief, and makest
God thy Receiver.

Chap.

Cent. I. *Enchyridion.*

Chap. LXII.

When thou pray'st
for spirituall Gra-
ces, let thy prayer be
absolute; When, for tem-
porall Blessings, adde a
Clause of Gods plea-
sure: In both, with Faith,
and Humiliation: So
shalt thou undoubtedly
receive what thou de-
sirest, or more, or better;
Never prayer rightly
made, was made, un-
heard, or heard, un-
granted.

Chap.

Chap. LXIII.

HE that gives all,
though but little,
gives much; because, all;
God lookes not to the
quantity of the Gift, but
to the quality of the
Giver: Hee that desires
to give more than hee
can, hath equall'd his
Gift to his desire, and
hath given more than he
hath.

Chap.

Chap. LXIV.

BE not too greedy
In desiring Riches,
nor too eager in seeking
them, nor too passionate
in losing them : The
first will possesse thy
soule of discontent; The
second will dispossesse
thy body of Rest; The
third will possesse thy
wealth of thee; The last
will dispossesse thee of
thy selfe: Hethat is too
violent in the concupis-
cible, will be as violent
in

Enchiridion. Cent. I.

in the irascible.

Chap. LXV.

THOU saist, thy Minister is unlearned, and thou wilt leave him: Were not most of the Apostles so? Yet how many were converted by them? Hee that gives too much to the sufficie of man, takes so much from the omnipotency of God: Our Savior chose Fishermen to preach his Gospell, that the Faith of Beleevers may

Cent. I. Enchyridion.

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Cent. I. *Enchyridion.*

may be knowne to pro-
ceede from the power
of the Omnipotent
God ; not from the
abilities of fraile men.

Chap. LXVI.

IF thou desire that in-
estimable Grace of sa-
ving Faith, detest that
insatiable vice of dam-
nable Coveteousnesse :
It is impossible, one
heart (though never so
double) should lodge
both : Faith possessest
thee

Enchyridion. Cent. I.

thee of what thou hast:
Thou canst not serve
God, unlesse Mammon
serve thee.

Chap. LXVII.

Beware of him that
is slow to Anger:
Anger when it is long in
comming, is the stron-
ger when it comes, and
the longer kept. Abused
patience turnes to fury:
When Fancy is the
ground of passion, that
Understanding which
composes the Fancy
qua-

Cenit. Enchyridion.

qualifies the passion;
But when Judgement is
the ground, the Memory
is the Recorder.

Chap. LXVIII.

HE that professes
himselfe thy open
enemy, armes thee a-
gainst the evill he meanes
thee, but he that dissem-
bles himselfe thy secret
Friend, strikes beyond
Caution, and wounds
above Cure: From the
first, thou mayst deliver
thy selfe: From the last,
Good

Enchyridion. Cent. II.

Good Lord deliver thee.

Chap. LXIX.

If thou hast wrong'd thy brother in thought, reconcile thee to him in thought; If thou hast offended him in words, let thy reconciliation be in words: If thou hast trespassed against him in deedes, by deedes be reconciled to him: That Reconciliation is most kindly which is most in kinde.

Chap.

Cent. I. *Enchyridion.*

Chap. LXX.

Not to give to the poore is to take from him : Not to feede the hungry if thou haft it is the utmost of thy power to kill him : That therefore thou mayst avoyd both Sacrilege and Murther, Be Charitable.

Chap. LXXI.

So often as thou remembrest thy sinnes

with

Cent. I. *Enchyridion.*

without Griefe, so often
thou repeatest those
sinnen for not grieving:
He that will not mourne
for the Evill which hee
hath done, gives earnest
for the Evill he meanes
to doe; Nothing can as-
swage that fire which
Sinne hath made, but
onely that Water
which Repentance hath
drawne.

Chap. LXXII.

LOoke well before
thou leape into the
E chaire

Enchyridion. Cent. i.

chaire of Honor : The higher thou climbest, the lower thou fallest : If Vertue preferre thee, Vertue will preserve thee; If Gold, or Favour advance thee, thy Honor is but pin'd upon the wheele of Fortune: When the wheele st all turne, thy Honor falls, and thou remain' st an everlasting Monument of thy owne ambitious folly.

Chap.

Chap. LXXIII.

VVVee are borne
with our temp-
tations : Nature some-
times presses us to evill,
sometimes provokes us
unto good ; If there-
fore thou givest her
more than her due, thou
nourishest an enemy ; If
lesse than is sufficient,
thou destroyest a friend :
Moderation will prevent
both.

Cent. I. *Enchyridion.*

Chap. LXXIV.

IF thou scorne not to
serve Luxury in the
Youth, Chastity will
scorne thy service in
thy Age, and what the
Will of thy green years
thought no Vice in the
acting, the necessitie of
thy gray haires makes
no Vertue, in the for-
bearing: Where there is
no Conflict, there can
be no Conquest; where
there is no Conquest,
there is no Crowne.

Chap.

Chap. LXXV.

THou didst nothing towards thy owne Creation, for thou wert created for thy Creators glory; Thou must doe some thing towards thy owne Redemption for thou wert redeemed for thy owne good: He that made thee without thee, will not saye thee without thee.

Chap. LXXVI.

When thy tongue and heart agree not

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in confession, that confession is not agreeable to Gods pleasure : Hee that confesses with his tongue, and wants confession in his heart, is either a vaine man or an Hypocrite : Hee that hath confession in his heart, and wants it in his tongue, is either a proud man or a timorous.

Chap. LXXVII.

Gold is Cæsars Treasure; Man is Gods : Thy Gold hath Cæsars Image; and thou hast Gods

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Gods : Give therefore those things unto *Cæsar* which are *Cæsars* ; And those things unto *God*, which are *Gods*.

Chap. LXXVIII.

IN the Commission of evill feare no man so much as thy owne selfe : Another is but one witnesse against thee : Thou art a thousand : Another thou maist avoid, but thy selfe thou canst not ; Wickednesse is its owne punishment.

E 4 *Chap.*

Chap. LXXIX.

IN thy Apparell avoid Singularity, Profusenesse and Gaudinesse; Be not too early in the fashion, nor too late. Decency is the halfe way betweene Affectation and Neglect: The Body is the Shell of the Soule; Apparell is the Huske of that Shell; The Huske often tells you what the Kynell is.

Chap.

Chap. LXXX.

Let thy Recreation be manly, moderate, seasonable, lawfull; If thy life be Sedentary, more tending to the exercise of thy Body; If active, more to the refreshing of thy minde: The use of Recreation is to strengthen thy Labour, and sweeten thy Rest.

E 5 Chap.

Chap. LXXXI.

BE not censorious, for
thou know'st not
whom thou judgest ; It
is a more dexterous error
to speake well of an evill
man, than ill, of a good
man ; And safer for thy
Judgement to be misled
by simple Charity, than
uncharitable Wisedome :
He may taxe others with
a priviledge, that hath
not in himselfe, what o-
thers may taxe.

Chap.

chap. LXXXII.

Take heede of that Honor which thy wealth hath purchased thee; for it is neither lasting, nor thy owne: What mony creates, mony preserves: If the Wealth decaies, the Honor dyes; It is but a slippery happines which Fortunes can give, and Frownes can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drowne.

Chap.

Chap. LXXXIII.

If thou canst desire a
nything not to be re-
pented of, thou art in a
faire way to Happinesse;
If thou hast attain'd it,
thou art at thy waies end;
He is not happy who
hath all that bee desires,
but that desires nothing
but what is good; If
thou canst not doe what
thou neede not repent,
yet endeavour to repent
what thy necessitie hath
done.

Chap.

Chap. LXXXIV.

Spend a hundred yeares
In Earths best pleasures ; and after that, a
hundred more ; to which
being spent, adde a thou-
sand ; and to that, tenne
thousand more ; the last
shall as surely end, as
the first are ended, and
all shall be swallowed
with Eternity : Hee that
is borne to day, is not
sure to live a day ; Hee
that hath lived the lon-
gest, is but as he that was
borne

borne yesterday: The
Happinesse of the one is,
That he hath liv'd; the
Happinesse of the other
is, That he may live, and
the lot of both is, That
they must dye: It is no
Happinesse to live long,
nor Unhappinesse to
dye soone: Happy is he
that hath liv'd long
enough, to dye well.

Chap. LXXXV.

BE carefull to whom
thou giveſt, and
how: He that gives him
that

that deserves not, loses his Gift, and berrayes the Giver ; He that conserres his Gift upon a worthy Receiver, makes many debtors, and by Giving, receives. Hee that Gives for his owne ends, makes his Gift a Bribe, and the Receiver a Prisoner : Hee that gives often, teaches requittance to the Receiver, and discovers a craftie confidence in the Giver.

Chap. LXXXVI.

HAth any wronged
thee? Be bravely
reveng'd: Slight it, and
the work's begun, For-
give it; and tis finisht:
Hee is below himselfe
that is not above an In-
jury.

Chap. LXXXVII.

LET not thy passion
miscal thy Childe,
lest thou Prophesie his
Fortunes: Let not thy
tongue

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tongue curse him, lest
thy curse returne from
whence he came: Curses
sent in the roome of
blessings, are driven
backe with a double
vengeance.

Chap. LXXXVIII.

IN all the Ceremonies
of the Church which
remaine indifferent, doe
according to the Con-
stitution of that Church
where thou art: The
God of Order and Uni-
tie, who created both
the

Cent. I. *Enchyridion.*

the Soule and the Body,
expects Unity in the
one, and Order in both.

Chap. LXXXIX.

Let thy religious Fast
be a voluntary ab-
stinence, not so much
from Flesh, as Fleshly
thoughts: God is pleas'd
with that Fast which
gives to another, what
thou deniest to thy selfe;
and when the afflicting
of thy owne Body is the
repairing of thy Bro-
thers. He Fasts truely
that

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that abstaines sadly,
grieves really, gives
chearefully, and forgives
charitably.

Chap. XC.

IN the hearing of My-
steries keep thy tongue
quiet: Five words cost
Zaccherias forty weekes
silence: In such heights
convert thy Questions
into Wonders; and let
this suffice thee, The
Reason of the Deede, is
the power of the Doer.

Chap.

Cent. r. Enchyridion.

Chap. XCII.

Deride not him whom the looser world call Puritane, lest thou offend a little one; If he be an Hipocrate, God, that knowes him, will reward him; If Zealous, that God that loves him, will revenge him: If hee be good, hee is good to Gods Glory: If evill, let him be evill at his owne Charges: Hee that Judges, shall be Judged.

Chap.

Chap. XCII.

SO long as thou art ignorant, Be not ashamed to learne: Hee that is so fondly modest, not to acknowledge his owne defects of Knowledge, shall, in time, be so foulely impudent to justifie his owne Ignorance: Ignorance is the greatest of all Infirmities; and, justified, the chiefeſt of all Follies.

Chap.

Cent. I. Enchyridion.

Chap. XCIII.

IF thou be a Servant,
deale just by thy Ma-
ster, as thou desirest thy
Servant should deale
with thee: Where thou
art commanded, be obe-
dient; where, not com-
manded, be provident:
Let diligence be thy
Credit; Let faithul-
nesse be thy Crowne:
Let thy Masters Credit
be thy Care, and let his
welfare be thy content:
Let thine Eye be single,
and thy heart, humble:

Be

Enchyridion. Cent. i.

Be Sober, that thou
mayst be Circumspect :
He that in Sobriety is
not his owne man, be-
ing drunke, whose is he?
Be neither Contentious,
nor Lascivious : The
one shewes a turbulent
Heart ; The other an
idle Braine. A good
Servant is a great Ma-
ster.

Chap. XCIV.

Let the Foundation
of thy Affection be
Vertue, then make the
Building as rich, and as
glori-

Cent. I. *Endyridion.*

glorious as thou canst:
If the Foundation be
Beauty, or Wealth, and
the Building Virtue, the
Foundation is too weake
for the Building; and it
will fall: Happie is hee,
the Palace of whose affe-
ction is Founded upon
Virtue, Wall'd with
Riches, Glaz'd with
Beautie, and Roof'd with
Honor.

Chap. XCV.

IF thy Mother be a
Widdow, give her
bouble

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double Honor, who
now acts the part of a
double Parent. Remem-
ber her nine moneths
Burthen, and her tenth
moneths Travell: For-
get not her Indulgence,
when thou didst hang
upon her tender brest.
Call to minde her
prayers for thee be-
fore thou cam'st in-
to the world; and her
Gares for thee when
thou wert come into
the world. Remember
her secret Groanes, her
affectionate Teares, her
F broken

Cent. I. Enchyridion.

broken Slumbers, her daily Feares, her nightly Frights. Relieve her wants; Cover her imperfections; comfort her Age: And the Widowes Husband, will be the Orphans Father.

Chap. XCVI.

AS thou desirest the Love of God and Man, beware of Pride: It is a tumor in thy minde that breakes and poysons all thy Actions;

Enchyridion. Cent. I.

ons ; It is a Worme in thy Treasure which eates and ruines thy Estate: It loves no man ; Is beloved of no man; It dispraises Vertue in another by detraction ; It disfowards goodnesse in it selfe, by Vaine-glory : The Friend of the Flatterer, the Mother of Envie, the Nurse of Fury, the Baud of Luxurie, the Sinne of Devills, and the Devill in Mankinde: It hates Superiors, It scornes Inferiors, It ownes no equalls : In
F 2 short,

Cent. I. *Enchyridion.*

short ; Till thou hate it,
God hates thee.

Chap. XCVII.

SO behave thy selfe a-
mong thy Children,
that they may love and
honor thy presence : Be
not too fond, lest they
feare thee not : Be not
too bitter, lest they feare
thee too much : Too
much familiaritie will
embolden them ; Too
little countenance will
discourage them : So
carry thy selfe, that they
may

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may rather feare thy Displeasure, than thy Correction: When thou reprov'st them, doe it in Season; when thou correct'st them, do it not in Passion: As a wise Child makes a happy Father, so a wise Father makes a happy Child.

Chap. XCIII.

When thy Hand hath done a good Act, aske thy Heart if it be well done: The matter of a good Acti-

Cent. I. *Enchyridion.*

on is the Deede done:
The forme of a good
Action is the manner of
the Doing: In the first,
another hath the Com-
fort, and thou, the Glo-
ry; In the other, thou
hast the Comfort, and
God, the Glory: That
Deede is ill done where-
in God is no sharer.

Chap. XCIX.

VVOuld'st thou
purchase Hea-
ven? Advise not with
thy owne Ability. The
price

Enchyridion. Cent. I.

price of Heaven is what thou hast : Examine not what thou hast, but what thou art : Give thy selfe, and thou hast bought it : If thy owne vilenesse be thy feares, offer thy selfe and thou art precious.

Chap. C.

THE Birds of the Ayredye to sustaine thee, The Beasts of the Field dye to nourish thee; The Fishes of the Sea dye to feede thee.

Cent. I. *Enchyridion.*

Our stomaches are their
common Sepulcher.
Good God ! with how
many deaths are our
poore lives patcht up !
How full of death is the
miserable life of mo-
mentary Man !

*The End of the First
Century.*



THE
Second Century:

CHAP. I.

IF thou take
paines in what
is Good, the
paines vanish; the Good
remaines: If thou hast
pleasure in what is Evill,
the Evill remaines, and

F 5 . . . the

Cent. 2. Enchyridion.

the Pleasure vanishes :
What art thou the
worse for Paines, or the
better for Pleasure, when
both are past ?

Chap. II.

IF thy Fancy, and
Judgement have a-
greed in the choyse of a
fit wife, Be not too fond,
lest she surfeit, nor too
peevish lest shee lan-
guish : Love so, that
thou mayst be Fear'd ;
Rule so, that thou mayst
be Honor'd : Be not too
diffi-

Enchyridion. Cent. 2.

diffident, lest thou teach her to deceive thee, nor too suspitious, lest thou teach her to abuse thee: If thou see a fault, let thy love hide it; If shee continue it, let thy wisedome reprove it: Reprove her not openly, lest she grow bold: Rebuke her not tauntingly, lest shee grow spitefull: Proclaime not her Beautie, least she grow proud: Boast not her Wisedome, lest thou be thought foolish; Shew her not thy Imperfactions,

Cent.2. *Enchyridion.*

ons, lest shee disdaine thee: Pry not into her Dayry, lest she despise thee: Prophane not her Eares with loose Communication, lest thou defile the Sanctuary of her Modesty: An understanding Husband, makes a discret Wife; and she, a happy Husband.

Chap. III.

VV Rinckle not thy Face with too much laughter, lest thou become rediculous; neither

Enchyridion. Cent. 2.

ther wanton thy Heart
with too much Mirth,
lest thou become vaine:
The Suburbs of Folly is
vaine Mirrh, and Pro-
fusenesse of Laughter, is
the Citie of Fooles.

Chap. IV.

Let thy tongue take
counsell of one Eye,
rather than of two Eares;
Let the newes thou re-
portest be rather stale
than false, lest thou be
branded with the name
of Lyer. It is an intolle-
rable

Cent. 2. *Enchyridion.*

table dishonor to bee
that, which onely to be
call'd so, is thought wor-
thy of a Stabbe.

Chap. V.

Let thy Discourse be
such, as thy Judge-
ment may maintaine, and
thy Company may de-
serve. In neglecting this,
thou lovest thy words,
In not observing the o-
ther, thou lovest thy
selfe. Give Wash to
Swine, and Woort to
men; So shalt thou
husband

Enchyridion. Cent. 2.

husband thy Gifts to
the advantage of thy
selfe, and shape thy Dif-
course to the advance-
ment of thy Hearer.

Chap. VI.

Dost thou roare un-
der the Torments
of a Tyrant ? weigh
them with the sufferance
of thy Saviour, and they
are no plague ? Dost
thou rage under the
Bondage of a raving
Conscience ? Compare
it to thy Saviours Passi-
on,

Cent. 2. *Enchyridion.*

on, and it is no paine.
Have the tortures of
Hell taken hold of thy
despairing soule? Com-
pare it to thy Saviours
Torments, and it is no
Punishment: What
Sense unequally com-
pares, let Faith enter-
changeably apply; and
thy pleasures have no
Comparison. Thy sins
are the Authors of his
sufferings; And his Hell
is the price of thy Hea-
ven.

Chap.

Clap: VII.

Art thou banisht
from thy owne
Country? Thanke thy
own folly: Hadst thou
chosen a right home, thou
hadst beene no Exull:
Hadst thou commanded
thy owne Kingdome, all
Kingdomes had beene
thy owne: The Foole is
banisht in his owne
Country; The Wise-
man is in his own Coun-
try, though banisht: The
Foole wanders; The
Wise-

Cent. 2. *Enchyridion.*
Wiseman travells.

Chap. VIII.

IN seeking Vertue, if thou finde poverty, be not ashamed: the fault is none of thine. Thy Honor, or Dishonor is purchased by thy owne Actions. Though Vertue give a ragged Livery, she gives a golden Cognizance. If her service make thee poore, blush not. Thy poverty may disadvantage thee, but not dishonor thee.

Chap.

Chap. IX.

Gaze not on Beauty, lest it blast thee ;
nor too long, lest it blind thee : nor too
neare, lest it burne thee :
If thou like it, it deceives
thee ; If thou love it, it
disturbs thee ; If thou
lust after it, it destroyes
thee : If vertue accom-
pany it, it is the Hearts
Paradise ; If Vice asoci-
ate it, it is the Soules
Purgatory : It is the
Wise mans Bonefire, and
the

Cent. 2. *Enchyridion.*
Wiseman travells.

Chap. VIII.

IN seeking Vertue, if thou finde poverty, be not ashamed: the fault is none of thine. Thy Honor, or Dishonor is purchased by thy owne Actions. Though Vertue give a ragged Livery, she gives a golden Cognizance. If her service make thee poore, blush not. Thy poverty may disadvantage thee, but not dishonor thee.

Chap.

Chap. IX.

Gaze not on Beau-
ty, lest it blast thee ;
nor too long, lest it
blind thee : nor too
neare, lest it burne thee :
If thou like it, it deceives
thee ; If thou love it, it
disturbs thee ; If thou
lust after it, it destroyes
thee : If vertue accom-
pany it, it is the Hearts
Paradise ; If Vice asoci-
ate it, it is the Soules
Purgatory : It is the
Wisemans Bonefire, and
the

Cent. 2. *Enchyridion,*
the Fooles Furnace.

Chap. X.

IF thou wouldest have
I a good Servant, let
thy Servant finde a wise
Master: Let his food,
rest, and wages be season-
able: Let his labour,
recreations, and atten-
dance depend upon thy
pleasure: Be not Angry
with him too long, lest
he think thee malicious;
nor, too soone, lest he
conceive thee rash nor
too often, lest he count
thee

thee humorous. Be not too fierce, lest hee love thee not; nor too remisse; lest he feare thee not; nor too familiar, lest he prize thee not. In briefe, whil'st thou givest him the liberty of a Servant, beware thou losest not the Majestie of a Master.

Chap. XI.

IF thou desire to be chaste in Wedlocke, keepe thy selfe chaste before thou wedd'st: Hee that hath knowne pleasure

Cent. 2. *Enchyridion.*

sure unlawfully, will hardly be restrained from unlawfull pleasure. One Woman was created for one Man: He that straies beyond the limits of liberty, is brought into the Vierge of Slavery. Where one is enough, two is too many, and three is too few.

Chap. XII.

IF thou would'st be justified acknowledge thy Injustice: Hee that confess-

Cant. 2. *Enchyridion.*

confesses his Sinne begins his Journey towards Salvation : Hee that is sorry for it, mends his pace : Hee that forsakes it, is at his Journies end.

Chap. XIII.

Before thou reprehend an other, take heede thou art not culpable in what thou goest about to reprehend. He that clenches a blot with blotted fingers, makes a greater blurie.

Chap.

Chap. XIV.

Beware of drunkennesse, lest all good men beware of thee; Where Drunkennesse raignes, there Reason is an Exul; Virtue, a stranger; God, an Enemy; Blasphemy is Wit; Oathes are Reth'ricke, and Secrets are Proclamations: *Noah* discover'd that in one houre drunke, which sober, he kept secret sixteeene hundred yeares.

Chap.

Chap. XV.

What thou givest to
the Poore, thou
securest from the Thiefe,
but what thou with-
hold'st from his necessi-
tie, a Thiefe possesses.
Gods Exchequer is the
Poore mans Boxe: when
thou strik'st a Tally, he
becomes thy debtor.

Chap. XVI.

Take no pleasure in
the folly of an I-
déot;

Cent. 2. *Enchyridion.*

deot, nor in the Fancy
of a Lunaticke, nor in
the frenzie of a Drun-
kard. Make them the
object of thy Pitty; not,
of thy Pastime; when
thou behold'st them, be-
hold, how thou art be-
holding to him that suf-
fered thee not be like
them. There is no dif-
ference betweene thee
and them but Gods
Favour.

Chap.

Chap. XVII.

IF being in eminent place, thou hast incur'd the Obloquie of the multitude, the more thou endeavorest to stop the stremme, the more it overflowes ; Wisely rather divert the course of the vulgar humor, by devulging and spreading some ridiculous novelty, which may present new matter to their various Fancy, and stave their tongues from off thy

G 2 wor-

Cent. 2. *Enchyridion.*

worried name. The first
subiect of the common
voyce is the last newes.

Chap. XVIII.

IF thou desire to see
thy Child Vertuous,
let him not see his Fa-
thers Vices : Thou canst
not rebuke that in them,
that they behold pra-
ctis'd in thee ; Till Rea-
son be ripe, Examples
direct more than Pre-
ceps : Such as thy beha-
viour is before thy Chil-
drens faces, such com-
monly

Enchyridion. Cent. 2.

monly is theirs behind,
their Parents backs.

Chap. XIX.

VSe Law and Physick
onely for necessitie;
They that use them o-
therwise, abuse them-
selves, into weake Bo-
dies, and light Purses:
They are good Reme-
dies, bad Businesses, and
worse Recreations.

F 3 *Chap.*

Chap. XX.

BE not overcurious in
prying into Myste-
ries; lest, by seeking
things which are need-
leſſe, thou omitteſt
things which are neceſ-
ſary: It is more ſafe to
doubt of uncertaine
matters, than to deſpute
of undiſcover'd Myſte-
ries.

Chap.

Chap. XXI.

If what thou hast received from God thou sharest to the poore, thou hast gain'd a blessing by the hand; If what thou hast taken from the poore, thou givest to God, thou hast purchased a Curse into the Bargaine. Hee that puts to pious uses, what he hath got by impious Usury, robbes the Spittle to raise an Hospitall and the cry of the on,

G 4 will

Enchyridion. Cent. 2,
will out-pleade the pray-
ers of the other.

Chap. XXII.

Let the end of thy Argument be rather to discover a doubtfull Truth, than a Commanding Wit; In the one, thou shalt gaine Substance; In the other, Froth: That Flint strikes the Steele in vaine that propagates no sparkles; Covet to bec Truths Champion, at least to hold her Colours: Hee that

that pleads against the Truth, takes paines to be overthrowne ; or, if a Conquerer, gaines but vaine-glory by the Conquest.

Chap. XXIII.

TAKE no pleasure in the death of a Creature ; If it be harmelesse or uselesse, destroy it not : If usefull, or harmefull, destroy it mercifully ; He that mercifully made his Creatures for thy sake, expects thy mercy

G 5 upon

Cent. 2. Enchyridion.

upon them for his sake,
Mercy turnes her backe
to the unmercifull.

Chap. XXIV.

IF thou art call'd, to the
dignitie of a Priest, the
same voyce calls thee to
the honor of a Judge; If
thy Life and Doctrine
be good, thou shalt
Judge others : If thy
Doctrine be good, and
thy Life bad, onely thy
selfe: If both be good,
thou teachest thy peo-
ple to escape condem-
nation:

nation : If this be good, and that bad, thou teachest God to condemne thee.

Chap. XXV.

IF thou be not a *Prometheus* to advise before thou doest ; be an *Epi- meleus* to examine what thou hast done : When the want of advise hath brought forth an impro- vident Act, the Act of Examination may pro- duce a profitable Re- pentance.

Chap.

Chap. XXVI.

IF thou desire the happiness of thy Soule, the health of thy Body, the prosperity of thy Estate, the preservation of thy Credit, converse not with a Harlot: Her eyes runne thy reputation in debt; Her lippes demand the payment; Her brests arrest thee; Her armes imprison thee; from whence, beleeve it, thou shalt hardly get forth, till thou hast either ended

ded the dayes of thy Credit, or pay'd the unmost farthing of thy Estate.

Chap. XXVII.

Carry a watchful eye upon those Familiars that are either Silent at thy Faults, or Soothe thee in thy Frailties, or excuse thee in thy Follies; for such are either Cowards, or Flatterers, or Fooles: If thou entertaine them in prosperitie, the Coward will leave

Cent. 2. *Enchyridion.*

leave thee in thy dangers,
the Flatterer will quit
the in thy Adversity:
But the Foole will never
forsake thee.

Chap. XXVIII.

IF thou haſt an Estate,
and a Sonne to enherit
it, keepe him not too
ſhort, leſt he thinke thou
livest too long; what
thou allowest him, let
him receive from thy
hand, as Gift; not from
thy Tenants, as Rent:
Keepe the Reines of thy
Estate

Estate in thy own hand,
lest thou forsaking the
Soveraignty of a Father,
he forget the Reverence
of a Child: Let his Li-
bertie be grounded on
thy permission, and keep
him within the com-
passe of thy Instruction:
Let him feele, thou hast
the Curbe, though occa-
sion urge thee not to
checke. Give him the
choise of his owne wife,
if he be wise. Counsell
his affection rather
than crosse it, if thou
beest wise; lest his mar-
riage-

Cent. 2. *Enchyridion.*

riage-bed be made in secret, or depend upon thy Grave. If hee be given to lavish Company, endeavour to stave him off with lawfull Recreations: Be chearefull with him, that hee may love thy presence; and winke at small faults, that thou mayst gaine him: Be not alwayes chiding, lest thou harden him; neither knit thy brow too often, lest thou dishearten him: Remember, the discretion of a Father oft times prevents the

Enchyridion. Cent. 2.

the destruction of a
Child.

chap. XXIX.

If thou hide thy Treasure upon the Earth, how canst thou expect to finde it in Heaven? Canst thou hope to be a sharer, where thou hast repos'd no stocke? What thou givest to Gods Glory, and thy Soules health, is laid up in Heaven, and is onely thine; that alone, which thou exchangest, or hiddest

Cent. 2. *Enckyridion.*
dest upon Earth; is lost.

Chap. XXX.

Regard not in thy Pilgrimage how difficult the passage is, but whether it ends; nor how delicate the Journey is, but where it ends: If it be easie, suspect it; If hard, endure it: Hee that can not excuse a bad way, accuses his owne Sloth; and he that stickes in a bad passage, can never attaine a good Journyes end.

Chap.

Chap. XXXI.

Money is both the Generation and Corruption of purchas'd Honor: Honor is both the Child and Slave of potent Money: The Credit which Honor hath lost, Money hath found: When Honor grew Mercenary, Money grew Honourable. The way to be truely noble, is to contemne both.

Chap.

Cent. 2. *Enchyridion.*

Chap. XXXII.

Give not thy tongue
Toogreat a liberty,
lest it take thee prisner:
A word unspoken is like
the **S**word in thy **S**cab-
berd, thine; If vented,
thy **S**word is in anothers
hand: If thou desire to
be held wise, be so wise
as to hold thy tongue.

Chap. XXXIII.

IF thou be subject to
any great vanity, nou-
rish

Enchyridion. Cent. 2.

riſh it not: If it will be entertained, encourage it not: If it grow ſtrong; more ſtrongly ſtrive againſt it; If too ſtrong, pray againſt it; If it weaken not, joyne Faſten to thy Prayer; If it ſhall continue, adde perfeverance to both; If it decline not, adde pa-tience to all, and thou haſt conquered it.

Chap. XXXIV.

Hath any wounded thee with Injuries? meet

Cent. 2. *Enchyridion.*

meete them with pati-
ence; Hasty words
ranckle the wound, Soft
language dresses it, For-
givenesse cures it, and
Oblivion takes away the
scarre. It is more noble,
by silence, to avoyd an
Injurie, than by Argu-
ment to overcome it.

Chap. XXXV.

BE not instable in
thy Resolutions, nor
various in thy actions,
nor inconstant in thy Af-
fections: So deliberate,
that

Enchyridion. Cent. 2.

that thou mayst resolve; So resolve that thou mayst performe, So performe, that thou mayst persevere: Mutability is the badge of Infirmity.

Chap. XXXVI.

Let not thy good Intention flatter thee to an evill Action, What is essentially evill, no circumstance can make good; It matters not with what minde thou didst that, which is unlawfull, being done. If the

Cent. 2. *Enchyridion.*

the Act be good, the Intention crownes it; If bad, it deposes thy Intention: No evill Action may be well done.

Chap. XXXVII.

Love not thy Children too unequally; or, if thou dost shew it not, lest thou make the one Proud, the other Envious, and both Fooles: If Nature hath made a difference, it is the part of a tender Parent to helpe the weakest.

kest. That triall is not faire, where Affection is the Judge.

Chap. XXXVIII.

IN giving of thy Almes, enquire not so much into the person, as his necessitie : God lookes not so much upon the merits of him that requires, as into the manner of him that relieves : If the man deserve not, thou hast given it to
H. Huma-

Cent. 2. *Enchyridion.*
Humanity.

Chap. XXXIX.

IF thou desire the Eu-
charist should be thy
Supper, let thy life be
thy Chaplaine; If thy
owne worthinesse in-
vites thee, presume not
to come; if the sorrow-
full sense of thy owne
sinnes forbid thee, pre-
sume not to forbear: If
thy Faith be strong, it
will confirme it; If
weake, it will strengthen
it, He onely that wants
Faith

Faith is the forbidden
guest.

chap. XL.

VVouldst thou
trafficke with
the best advantage, and
Crownē thy ventures
with the best returne?
Make the poore thy
Chapman, and thy purse
thy Factor: So shalt
thou give trifles which
thou could'st not keepe,
to receive treasure which
thou canst not lose:
There's no such Mer-
H 2 chant

Cent. 2. *Enchyridion.*

chant as the Charitable
man.

Chap. XLI.

FOLLOW not the multitude in the evill of sinne, lest thou share with the multitude in the evill of punishment : The number of the Offenders diminish not the qualite of the offence : As the multitude of Suiters drawes more favour to the Suite, So the multitude of Sinners drawes more

more punishment on the Sinne: The number of the Faggots multiplies the fury of the Fire.

Chap. XLII.

IF thou be angry with him that reprooves thy sinne, thou secretly confessest his reproofe to be just: If thou acknowledge his Reproofe to be just, thou secretly confessest thy anger to be unjust. Hee that is angry with the just Reaprover, kindles the fire

Cent. 2. *Enchyridion.*
of the just Revenger.

Chap. XLIII.

Doe well while thou
maist, lest thou doe
evill when thou wouldest
not: Hee that takes not
advantage of a good
Power, shall lose the Be-
nefit of a good Will.

Chap. XIV.

Let not mirth be thy
profession, lest thou
become a Make-sport.
He that hath but gain'd
the

the Title of a Jester, let him assure himselfe, The Foole's not farre off.

Chap. XLV.

IN every Relative Action, change Conditions with thy brother ; Then aske thy Conscience what thou would'st be done to ; Being truely resolved exchange againe, and doe thou the like to him, and thy Charitie shall never erre : It is injustice to doe, what with out im-

H 4 pati-

Cent. 2. *Enchyridion.*

patience thou canst not suffer.

Chap. XLVI.

Love thy neighbour for Gods sake, and God for his owne sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other Object, it is false love, If the Object have any other end, it is selfe love.

Chap.

Chap. XLVII.

Let thy Conversation with men, be sober and sincere; Let thy devotion to God be dutifull and decent: Let the one be hearty, and not haughty: Let the other be humble, and not homely: So live with men, as if God saw thee; So pray to God, as if men heard thee.

Chap. XLVIII.

Gods Pleasure is the
Winde our Actions
ought to sayle by:
Mans Will is the
Streame that Tides
them up and downe; If
the Winde blow not,
thou maist take the ad-
vantage of the Tide; If
it blow, no matter which
way the Streame runnes,
if with thee, thy voyage
will be the shorter; If a-
gainst thee, the Sea will
be the rougher: It is sa-
fer

Enchyridion. Cent. 2.

fer to strive against the
stremme, than to sayle a-
gainst the Winde.

Chap. XLIX.

If thou desire much
Rest, desire not too
much: There is no lesse
trouble in the preservati-
on, than in the acquisitiō
of abundance; *Diogenes*
found more Rest in his
Tubbe, than *Alexander*
on his Throne.

Chap.

Cent. 2. Enchyridion.

ANSWER

- 201 (5) Chap. L. 201

VVouldst thou multiply thy riches?
Diminish them wisely:
Or wouldest thou make
thy Estate entire, devide
it charitably : Seedes
that are scattered en-
crease, but hoorded up,
they perish.

Chap. LI.

How cam'st thou by
thy Honor? By
Money: How cam'st
thou

Enchyridion. Cent. 2.

thou by thy Money ?
By Extortion : Compare thy penn'worth with the price, and tell me truly, how truly Honorable thou art. It is an ill purchase that's encumbered with a Curse, and that Honor will be ruinous that is built on Ruines.

Chap. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having lost him selfe

Cent. 2. *Enchyridion.*

selfe in an Injurie, thou
shalt finde him in thy
forgivenesse. He that re-
bukes a private fault o-
penly, betrays it, rather
than reproves it.

Chap. LIII.

VV Hat thou desi-
rest, inspect
throughly before thou
prosecute: Cast one eye
upon the Inconvenien-
ces, as well as the other
upon the Convenien-
ces. Weigh the fulnesse
of the Barne with the
Charge

Enchyridion. Cent. 2.

Charges of the Plough:
Weigh Honor with her
Burthen, and Pleasure
with her Dangers; So
shalt thou undertake
wisely what thou desi-
rest; or moderate thy
desires in Vndertaking.

Chap. LIV.

IF thou owest thy
whole selfe to thy
God for thy Creation,
what hast thou left to
pay for thy Redempti-
on, that was not so
cheape as thy Creation?

In

Cent. 2. *Enchyridion.*

In thy **Creation**, he gave
thee to thy selfe, and by
thy selfe to him: In
thy **Redemption** hee
gave himselfe to thee,
and through him re-
stor'd thee to thy selfe:
Thou art given and re-
stor'd: Now what ow-
est thou unto thy **God**?
If thou hast payd all thy
debts, give him the Sur-
plusage, and thou hast
merited.

Chap.

Chap. LV.

IN thy Discourse take
heede what thou spea-
kest, to whom thou
speakest, how thou spea-
kest, and when thou spea-
kest: What thou spea-
kest, speake truely, when
thou speakest, speake
wisely. A Fooles heart
is in his Tongue, but a
Wise mans tongue is in
his heart.

Chap.

Chap. LVI.

BEFORE thou act a Theft, consider what thou art about to do: If thou take it, thou lovest thy selfe; If thou keepe it, thou disenablest thy Redemption; Till thou restor'st it, thou canst not be restored; When it is restor'd, it must cost thee more paine, and sorrow, than ever it brought thee pleasure or profit. It is a great folly to please the Palate with that,

Enchyridion. Cent. 2.

that, which thou know-
est, must either be vo-
mited, or thy death.

Chap. LVII.

Silence is the highest
wisedome of a Foole,
and speech is the grea-
test triall of a Wise
man; If thou would'st
be knowne a Wise man,
let thy words shew thee
so; If thou doubt thy
words, let thy silence
feigne thee so. It is not
a greater point of Wise-
dom to discover Know-
ledge,

Cent. I. *Enchyridion.*

ledge than to hide Ignorance.

Chap. LVIII.

THe Clergy is a Copy Booke; Their Life is the Paper, whereof some is Purer, some Courser: Their Doctrine is the Cppies; some written in a Plaine Hand, others in a Flow-rishing Hand, some in a Text Hand, some in a Short Hand, others in a Court Hand, others in a Fast Hand; If the choise be

be in thy power, chuse a Booke that hath the finest Paper; Let it not be too straight, nor too loosely bound, but easie to lye open to every eye: follow not every Copie, lest thou be good at none: Among them all, chuse one that shall be most Legible, and Vsefull, and fullest of Instructions. But if the Paper chance to have a Blot, Remember, the Blot is no part of the Coppy:

Chap.

Chap. LIX.

Virtue is nothing but an Act of loving that which is to be beloved, and that Act is Prudence; from whence not to be removed by constraint is Fortitude; not to be allur'd by enticements is Temperance; not to be diverted by Pride is Justice. The declining of this Act is Vice.

Chap.

Chap. LX.

Rebuke thy Servants fault in private; publique reproofe hardens his shame: If he be past a youth, strike him not: Hee is not fit for thy service, that after wiser reproofes will either deserve thy strokes, or digest them.

Chap. LXI.

Take heede rather what thou recei-
vest,

Cent. 2. *Enchyridion.*

vest, than what thou gi-
vest ; What thou givest
leaves thee, what thou ta-
kest, sticks by thee : He
that presents a gift buyes
the Receiver ; He that
takes a gift sells his Li-
berty.

Chap. LXII.

THings Temporall,
are sweeter in the
Expectation : Things E-
ternall are sweeter in
the Fruition : The first
shames thy Hope, the
second Crownes it : It is

Enchyridion. Cent. 2

a vaine Journey, whose
end affords lesse plea-
sure than the way.

Chap. LXIII.

KNow thy selfe that
thou maist Feare
God: Know God, that
thou maist Love him;
In this, thou art initiated
to wisedome; In that,
perfected: The Feare of
God is the beginning of
Wisedome: The Love
of God is the fulfilling
of the Law.

i

Chap.

Chap. LXIV.

IF thou hast Provi-
dence to foresee a dan-
ger, let thy Prudence
rather prevent it, than
feare it. The feare of fu-
ture evills, brings often-
times a present mis-
chiefe : Whilſt thou
seekſt to prevent it, pra-
tie to beare it. Hee is
a wise man can avoyd
an evill ; he is a patient
man that can endure it ;
but he is a valiant man
can conquer it.

Chap.

Chap. LXV.

IF thou hast the place
of a Magistrate, deserve
it by thy Justice, and
dignifie it with thy Mer-
cie: Take heed of early
gifts: An open hand
makes a blind eye: Be
not more apt to punish
Vice, than to encourage
Vertue. Be not too se-
vere, lest thou be hated,
nor too remiss, lest
thou be slighted: So
execute Justice, that
thou maist be Loved;

Cent. 2. Enchiridion.

So execute Mercy, that
thou maist be Feared.

Chap. LXVI.

Et not thy Table
exceede the fourth
part of thy Revenue:
Let thy provision be so-
lid, and not farre fetcht,
fuller of Substance than
Art: Be wisely frugall in
thy preparation, and free-
ly chearefull in thy en-
tertainment; If thy
Guests be right, it is e-
nough; If not; It is too
much: Too much is a
Vanity;

Enchyridion. Cent. 2.

Vanity; Enough is a
Feast.

Chap. LXVII.

Let thy Apparell be
decent, and suited to
the qualitie of thy Place
and Purse: Too much
punctuality, and too
much morosity are the
two Poles of Pride; Be
neither too early in the
Fashion, nor too long
out of it, nor too precisely
in it: What custome
hath civiliz'd is become
decent, till then, ridicu-

I 3 lous:

Cent. 2. *Enchyridion.*

ious : Where the Eye is
the Jury, thy Apparell is
the Evidence.

Chap. LXVIII.

IF thy Words bee
too luxuriant, confine
them, lest they confine
thee : He that thinkes he
never can speake enough,
may easily speake too
much : A full tongue,
and an empty braine are
seldome parted.

Chap.

Chap. LXIX.

IN holding of an Argument, be neither chollericke, nor too opinionate; The one distempers thy Understanding; The other abuses thy Judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honor, either in maintaining ranke Falsehoods, or meddling with secret Truths; As hee that pleades against the

I 4 Truth,

Cent. 2, *Enchyridion.*

Truth, makes Wit the
Mother of his Error;
So, hee that argues be-
yond warrant, makes
Wisedome the Mid-
wife of his Folly.

Chap. LXX.

DEtaine not the
Wages from the
poore Man that hath
earn'd it, lest God with-
hold not thy Wages
from thee: If hee com-
plaine to thee, heare
him, lest hee complaine
to Heaven where he will
be

Euchyridion. Cent. 2,

be heard: If hee hunger
for thy sake, thou shalt
not prosper for his sake,
The Poore mans Penny
is a Plague in the Rich
mans Purse.

Chap. LXXI.

BE not too cautious
in discerning the fit
Objects of thy Char-
tie, lest a soule perish
through thy discretion,
What thou givest to
mistaken want, shall re-
turne a blessing to thy
deceived heart: Better in

Cent. 2. *Enchyridion.*

releiving Idlenesse to commit an accidentall evill, then in neglecting misery to omit an essentiall good; Better two Drones be preserv'd, than on Bee perish.

Chap. LXXII.

THeology is the Em-
presse of the world;
Mysteries are her Privy
Counsell: Religion is
her Clergy; The Arts
her Nobilitie; Philoso-
phy, her Secretary; The
Graces her Maides of
Honor;

Honor; The Morall
Vertues, the Ladyes of
her Bedchamber; Peace
is her Chamberlaine;
True Joy, and endlesse
Pleasures are her Cour-
tiers; Plenty her Treas-
surer; Poverty her Ex-
chequer: The Temple
is her Court; If thou de-
sire acceſſe to this great
Majesty, the way is by
her Courtiers; If thou
haſt no power there, the
common way to the So-
veraigne is the Secre-
tary.

Chap. LXXIII.

IT is an evill know-
ledge to know the
good thou shouldest em-
brace, unlesse thou like-
wise embrace the good
thou knowest. The
breath of Divine Know-
ledge, is the Bellowes of
Divine Love, and the
flame of Divine Love is
the perfection of Divine
Knowledge.

Chap.

Chap. LXXIV.

IF thou desire Rest unto
I to thy Soule, Be Just ;
He that doth no Injury,
feares not to suffer Inju-
rie : The unjust minde is
alwayes in labour : It ei-
ther practises the evill it
hath Projected ; or Pro-
jects to avoid the evill
it hath deserved.

Chap. LXXV.

A Ccustome thy Pa-
lat to what is most
usuall

Cent. 2. *Enchyridion.*

usuall: He that delights
in Rarities, must often
feede displeas'd, and
sometimes lye at the
mercy of a deare Mar-
ket: Common food
nourishes best, delicates
please most: The sound
stomacke preferres nei-
ther. What art thou the
worse for the last yéares
plaine diet, or what now
the better for thy last
great Feast.

Chap.

Chap. LXXVI.

VVHo ever thou art, thou hast done more evill in one day, than thou canst expiate in sixe ; and canst thou think the evill of sixe dayes can require lesse than one? God hath made us rich in dayes, by allowing sixe, and himselfe poore by reserving but one ; and shall wee spare our owne Flocke, and sheare his Lambe ? Hee that hath done nothing

Cent. 2. Enchyridion.

thing but what hee can
justifie in the sixe dayes,
may play the Seventh.

Chap. LXXVII.

Hope and Feare, like
Hippocrates Twins,
should live and die to-
gether; If Hope depart
from Feare, it travells by
Security, and lodges in
Presumption; If Feare
depart from Hope, it
travells to Infidelity, and
Inns in Despaire; The
one shuts up Heaven; the
other opens Hell: The
one

one makes thee insensi-
ble of Gods Frownes;
The other, incapable of
Gods Favours, and botin
teach God to be unmer-
cifull, and thee to be
most miserable.

Chap. LXXVIII.

Lose thine Eare ag-
ainst him that shall
open his Mouth secre-
ly against another; If
thou receive not his
words, they flee backe,
and wound the Repor-
ter; If thou receive,
them

Cent: 2. Enchyridian.

them, they flee forward
and wound the Recei-
ver.

Chap. LXXIX.

IF thou wouldest pre-
serve a sound Body,
use fasting and walking;
If a healthfull Soule,
Fasting and Praying;
Walking exercises the
Body; Praying exerci-
ses the Soule; Fasting
cleanses both.

Chap.

Chap. LXXX.

Woulſt thou not
be thought a
Foole in an others con-
ceit? Be not wise in
thine owne; Hee that
trusts to his owne wiſe-
dome, proclaims his
owne Folly: He is truly
wise, and ſhall appear
ſo, that hath Folly e-
nough to be thought
not worldly wise, or
wiſedome enoughto ſee
his owne Folly.

Chap.

Desir'st thou Know-
ledge? Know the
end of thy desire: Is it
only to know? Then it
is Curiositie: Is it be-
cause thou maist be
knowne? Then tis Va-
nitie: If because thou
maist Edifie, it is Cha-
ritie: If because thou
maist be Edified, it is
Wisedome. That Know-
ledge turnes to mere
Excrement, that hath
not some heate of Wise-
dome

Enchyridion. Cent. 2.
dome to digest it.

Chap. LXXXII.

Wisedome without
Innocencie is Kna-
very; Innocence with-
out Wisedome is Fole-
ry: Be therefore as wise
as Serpents, and Inno-
cent as Doves. The sub-
tilty of the Serpent, in-
structs the Innocence of
the Dove. The Inno-
cence of the Dove, cor-
rects the subtily of the
Serpent; What God
hath joyn'd together, let
no

Cent. 3. *Enchiridion.*

no man seperate.

Chap. LXXXIII.

THe more thou imitateſt the Vertues of a Saint departed, the better thou celebraſt that Saints day. God is not pleased with ſurfeiting for his ſake, who with his fasting ſo often pleas'd his God.

Chap. LXXXIV.

CHuse not thy ſerviceable Souldie

CUT

out of soft Apparell, lest he prove effeminate, nor out of a full purse, lest he grow timerous; They are more fit for action, that are fiery to gaine a Fortune abroad, than they that have Fortunes to lose at home. Expectation breeds Spirit, Fruition brings Feare.

Chap. LXXXV.

God hath given to
Mankinde a Common
Library, his Creatures; and to every man

Cent. 2: *Enchyridion.*

a proper Booke, Him-
selfe, being an Abridge-
ment of all the others:
If thou reade with Un-
derstanding, it will make
thee a great Master of
Philosophy, and a true
Servant to the Divine
Author; If thou but
barely read, it will make
thee thy owne Wise-
man, and the Authors
Foole.

Chap. LXXXVI.

Doubt is a weak
Child lawfully be-
gotten

gotten betweene an ob-
structed Judgement, and
a faint Understanding.
Opinion is a bold Ba-
stard gotten betweene a
strong Fancy, and a
weake Judgement; It is
lesse dishonorable to be
ingeniously doubtfull
than rashly opinio-
nate.

Chap. LXXXVII.

AS thou art a morall
man, esteem thy
selfe not as thou art, but
as thou art esteem'd. As
K thou

Cent. 2. *Enchyridion.*

thou art a Christian, e-
steeme thy selfe as thou
art, not as thou art e-
steem'd : Thy price in
both rises and falls as the
Market goes. The Mar-
ket of a morrall man is
wilde Opinion. The
Market of a Christian is
a good Conscience.

Chap. LXXXVIII.

Providence is an ex-
ercise of Reason;
Experience an Act of
Sense: By how much
Reason excells Sence, by

Enchyridion. Cent. 2.

so much, Providence ex-
ceedes Experience. Pro-
vidence prevents that
danger, which Experi-
ence repents : Provi-
dence is the rationall
Daughter of Wisedome : Experience the
Empyricall Mistresse of
Fooles.

Chap. LXXXIX.

Hath Fortune dealt
thee ill Cards? Let
Wisedome make thee a
good Gamster : In a
faire Gale, every Foole

K 2 may

Cent. 2. Enchyridion.

may sayle; but wise behaviour in a storme commends the wise dome of a Pilot: To beare Adversity with an equall minde, is both the signe and glory of a brave Spirit.

Chap. XC.

If any speake ill of thee, flee home to thy owne Conscience, and examine thy heart: If thou be guilty, tis a just Correction; If not guilty, Tis a faire Instructi-
on:

Encyridion. Cent. 2.

on: Make use of both,
so shalt thou distill
Honey out of Gall, And
out of an open Enemy,
create a secret Friend.

Chap. XCI.

AS the exercise of the Body naturall is moderate Recreation, so the exercise of the Body Politicke, is Military Discipline: By that, the one is made more able, by this, the other is made more active: Where both are wanting, there

K 3 wants

Cent. 2. *Enchyridion.*

wants no danger to the one, through a humerous superfluity; to the other, by a negligent security.

Chap. XCII.

God is above thee,
Beasts are beneath thee: Acknowledge him
that is above thee, and
thou shalt be acknowledg'd
by them that are
under thee: Whilst *Daniel*
acknowledg'd God
to be above him, the
Lyons acknowledge *Daniel*

Daniel

Enchyridion. Cent. 20
niel to be above them.

Chap. XCIII.

Take heede whilst thou shewest Wisedome in not speaking, thou bestraist not thy folly in too long silence: If thou art a Foole, thy silence is Wisedome, If a Wise man, too long silence is Folly; As too many words from a Fooles mouth, gives a Wise man no leave to speake; So two long silence in a Wise man
K 4 gives

Cent. 2. Enchyridion.

gives a Foole the opportunity of speaking ; and makes thee guilty of his Folly.

Chap. XCIV.

Consider what thouwert, what thou art ; what thou shalt be : What's within thee ; what's above thee, what beneath thee, what's against thee : What was before thee, what shall be after thee ; and this will bring to thy selfe Humility, to thy neighbour

Enchyridion Cent. 2.

bour Charity, to the world, Contempt, to thy God Obedience : Hee that knowes not himselfe Positively, can not know himselfe Relatively.

Chap. XCV.

THink not thy Love to God merits Gods Love to thee: His acceptance of thy duty crownes his owne Gifts in thee : Mans Love to God is nothing but a faint reflection of Gods Love to man.

K 5 *Chap.*

Cent. 2. Enchiridion.

Chap. XC.

BE alwayes leare to
Bling to speake than
to heare; what thou
hearest thou recevest;
what thou speakest thou
givest. It is more glori-
ous to give, more profi-
table to receive.

Chap. XCVII.

SEEST thou Good
dayes, prepare for E-
vill times: No Summer
but hath his Winter;
He never reap'd Com-
fort

Enchyridion. Cent. 2.

fort in Adversitie, that
sow'd it not in Prospe-
ritie.

Chap. XCVIII.

IF being a Magistrate,
thou connivest at
Vice, thou nourishest it;
If thou sparest it, thou
committest it: What
is not, by thee, punish'd
in others, is made
punishable in thee. Hee
that favours present e-
vills, entaylest them upon
his posterity: Hee that
excuses the Guilty, con-
demns

Gent. 2. *Enchyridion.*
demns the Innocent.

Chap. XCIX.

TRUTH haunts no
Corners, seekes no
By-wayes: If thou pro-
fesse it, doe it open-
ly: If thou seeke it, doe
it fairely: Hee deserves
not to profess Truth,
that professes it feareful-
ly: He deserves not to
finde the Truth that
seekes it fraudulently.

Chap. C.

IF thou desire to be
wiser yet, thinke not
thy

Enchyridion. Cent. 2.

thy self yet wise enough:
And if thou desire to
improve Knowledge in
thy selfe, despise not the
Instructions of another:
He that instructs him
that thinkes himselfe
wise enough, hath a
Foole to his Scholler:
He that thinkes himselfe
wise enough to instruct
himselfe, hath a Foole
to his Master.

*The End of the Second
Century.*

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THE
Third Century.

CHAP. I.

DE meane thy self more wearily in thy Study, than in the Street. If thy publike Actions have a hundred witnesses, thy private have a thousand.

The

Cent. 3. *Enchyridion.*

The multitude lookeſ but upon thy Actions: Thy Conſcience lookeſ into them: The multitude may chance to excuse thee, if not acquit thee; Thy Conſcience will accuse thee, if not condemne thee.

Chap. II.

Oſ all Vices take heed of Drunkenneſſe; Other Vices are but fruits of diſordred Affections: This diſorders, nay, banishes Reaſon:

Enchyridion. Cent. 3.

son: Other Vices but
impaire the Soule, This
demolishes her two
chiefe Faculties; The
Vnderstanding and the
Will: Other Vices
make their owne way;
This makes way for all
Vices: Hee that is a
Drunkard is qualified for
all Vice.

Chap. III.

IF thy sinne trouble
thee, let that trouble
comfort thee; As plea-
sure in the remembrance
of

Cent. 3. Enchyridion.

of sinne exasperates Iu-
stice, so sorrow in there-
pentance of sinne moli-
fies Mercy: It is lesse
danger to commit the
sinnewe delight in, than
to delight in the sinne
we have committed, and
more Joy is promis'd to
Repentance, than to In-
nocencie.

Chap. IV.

THe way to God is
by thy Selfe; The
way to thy Selfe is by
thy owne Corruptions.

He

Enchyridion. Cent. 3.

He that baulks this way,
erres; He that travells
by the Creatures, wan-
ders. The motion of the
Heavens shall give thy
soule no Rest: The Ver-
tue of Herbs shall not
encrease thine. The
height of all Phyloso-
phy, both Naturall and
Morall is to know thy
selfe, and the end of this
Knowledge is to know
God.

Chap.

Cent. 3. *Enchyridion.*

Chap. V.

INfamy is where it is receiv'd : If thou art a Muddle-wall it will sticke ; If Marble, it will rebound : If thou storne at it, tis Thine ; If thou contemne it 'tis His.

Chap. VI.

IF thou desire Magistracie learne to forget thy selfe ; If thou undertake it, bid thy selfe farewell

Enchyridion. Cent. 3.

well; He that lookeſ upon a Common cause with private eyes, lookeſ through false Glæſſes. In the exercise of thy politique Office, thou muſt forget both Ethicks and Oeconomicks. Hee that put on a publike Gowne, muſt put off a private Person.

Chap. VII.

Let the words of a Virgine, though in a good Cause, and to as good Purpose, be neither

Cent. 3. Enchyridion.

ther violent, many, bold,
nor first, nor last: It is
lesse shame for a Vir-
gine to be lost in a blush-
ing Silence, than to be
found in a bold Elo-
quence.

Chap. VIII.

Art thou in plenty? Give what thou
wilt: Art thou in Po-
vertie? Give what thou
canst: As what is re-
ceiv'd, is receiv'd ac-
cording to the manner
of the Receiver; so what
is

Cent. 3. Enchyridion.

is given, is priz'd according to the measure of the Giver: He is a good Workeman that makes as good worke as his Matter will permit.

Chap. IX.

God is the Author of Truth, the Devill the Father of Lyes: If the telling of a Truth shall endanger thy life, the Author of Truth will protect thee from the danger, or reward thee for thy damage.

If

Enchyridion. Cent. 5.

If the telling of a Lye
may secure thy life, the
Father of Lyes will be-
guile thee of thy gaines,
or traduce the security.
Better by losing of a
life to save it, than by
saving of a life to lose it.
However, better thou
perish than the Truth.

Chap. X.

Consider not so much
what thou hast, as
what others want: What
thou hast, take heede
thou lose not; What
thou

Enchyridion. Cent. 3.

thou hast not, take heede
thou covet not: If thou
hast many above thee,
turne thy eye upon those
that are under thee: If
thou hast no Inferiors,
have patience a while;
and thou shalt have no
Superiors. The Grave
requites no Marshall.

Chap. X.

IF thou seeſt any thing
in thy ſelfe, which may
make thee proud, looke
a little further, and thou
ſhalt finde enough to
L humble

Cent. 3. *Enchyridion.*

humble thee, if thou be wise. View the Peacoks feathers with his feete, and weigh thy best parts with thy imperfections: He that would rightly prize the man, must reade his whole Story.

Chap. XI.

Let not the sweet-
nesse of Contem-
plation be so esteem'd,
that Action be despis'd.
Rachel was more faire,
Lea more fruitfull: As
contemplation is more
delight.

Enchyridion. Cent. 3.

delightfull, so it is more dangerous: *Lot* was upright in the City, and wicked in the Moun-
taine.

Chap. XII.

IF thou hast but little; make it not lesse by murmur'ring: If thou hast enough, make it not too much by unthank-
fulness: He that is not thankefully contented with the least favour he hath receiv'd, hath made himselfe incapable, of

L 2 the

Enchyridion. Cent. 3.

the least favour he can receive.

Chap. XIII.

VVHat thou hast taken unlawfully, restore speedily, for the sinne in taking it is repeated every minit thou keep'st it: If thou canst, restore it in kinde: If not, in value; If it may be, restore it to the partie; If not, to God: The Poore is Gods Receiver.

Chap.

Chap. XIV.

Let the feare of a Danger be a spurre to prevent it : Hee that feares otherwise, gives advantage to the danger: It is lesse folly not to endeavour the prevention of the evill thou fearest, than to feare the evill which thy endeavor can not prevent.

Chap. XV.

IF thou hast any excellencye which is thine owne, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy Pride is but the Prologue of thy shame: Where Vain-glory commands, there Folly councells; where Pride Rides, there Shame Lacques.

Chap.

Chap. XVI.

God hath ordained
this Creatures, not
onely for necessitie but
delight; Since hee hath
carv'd thee with a boun-
tifull hand, feare not to
receive it with a liberall
heart: Hee that gave
thee Water to allay thy
Thirst, gave thee Wine
to exhilerate thy heart.
Restore him for the one,
a necessitie of thanks, re-
turne him for the other,
the cherefulnesse of
praise. L 4 Chap.

Chap. XVII.

IF the wicked flourish,
and thou suffer, discou-
rage not: They are fat-
tered for destruction;
Thou art Dieted for
health; They have noo-
ther Heav'n but the
Hopes of a long Earth;
thou hast nothing on
Earth but the Hopes of
a quicke Heaven: If
there were no Journyes
end, the travell of a
Christian were most
comfortlesse.

Chap.

Chap. XVIII.

Imp^e not thy Wings
With the Churches
Feathers, lest thou flye
to thy owne Ruine: Im-
propriations are bold
Metaphors; which con-
tinued, are deadly Alle-
gories: One foote of
Land in Capite, encum-
bers the whole estate:
The Eagle snatcht a
Cole from the Altar,
but it fired her Nest.

Chap. XIX.

Let that Table which
God hath pleas'd to
give thee, please thee:
Hee that made the Ves-
sell knowes her burthen,
and how to Ballast her;
He that made all things
very good, can not but
doe all things very well;
If thou be content with
a little, thou hast e-
nough: If thou com-
plainest, thou hast too
much.

Chap.

Chape. XX.

VVouldst thou dis-
cover the true
worth of a man? Behold
him naked: Distrea-
sure him of his Ill-got
Wealth, degrade him of
his deare bought Ho-
nor, Disrobe him of his
purple Habit, Discard
his pamper'd Body;
Then looke upon his
Soule, and thou shalt
finde how great he is.
Naturall sweetnesse is
never sented but in the
absence

Cent. 3. *Enchyridion.*
absence of artificiall.

Chap. XXI.

IF thou art subject to
Many secret Folly
blabbe it not, lest thou
appeare Impudent; nor
boast of it, lest thou
seeme Insolent. Every
mans Vanitie ought to
be his greatest Shame:
And every mans folly
ought to be his greatest
secret.

Chap.
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Chap. XXII.

IF thou be ignorant, endeavour to get Knowledge, lest thou be beaten with stripes : If thou hast attain'd Knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice, than not to practice what we know; and lesse danger dwells in unaffected Ignorance, than unactive Knowledge.

Chap.

Chap. XXIII.

Take heede thou
harbour not that
Vice call'd Envy, lest
an others happinesse be
thy Torment, and Gods
blessing become thy
Curse: Vertue corrup-
ted with Vaine-glory,
turnes Pride: Pride
poyson'd with Malice,
becomes Envy: Joyne
therefore Humility with
thy Vertue, and Pride
shall have no footing,
and Envy shall finde no
Entrance.

Chap.

Chap. XXIV.

IF thy Endeavour can
not prevent a Vice, let
thy Repentance lament
it : The more thou re-
membrest it without
heart grieve ; the deeper
it is rooted in thy heart :
Take heede it please
thee not, especially in
cold blood. Thy plea-
sure in it makes it fruit-
full, and her fruit is thy
destruction.

Chap.

Gent. 3. *Enchyridion.*

Chap. XXV.

THE two Knowledges, of God, and thy Selfe, are the high way to thy Salvation; That breeds in thee a filiall Love; This a filiall Feare. The Ignorance of thy Self is the beginning of all sinne, and the Ignorance of God is the perfection of all evill.

Chap.

Chap. XXVI.

Rather doe nothing to the purpose, than be idle, that the devill may finde thee doing: The Bird that sits is easily shot, when Fliers scape the Fowler: Idlenesse is the dead Sea that swallowes all Vertues, & the Selfe made Sepulcher of a living man: The Idle man is the devills hireling; whose li-very is ragges, whose diet and wages are famine, and

Cent. 3. *Enchyridion.*
and diseases.

Chap. XXVII.

BE not so madde as
to alter that Coun-
tenance which thy Cre-
ator made thee: Remem-
ber it was the worke of
his Hands; If it be bad,
how dar'st thou mend
it? If it be good, why
dost thou mend it? Art
thou ashamed of his
Worke, and proud of
thy owne? He made thy
face to be knowne by,
why' desirest thou to be
knowne

Enchyriddion. Cent. 3.

knowne by another: It is a shame to adulterate modesty, but more to adulterate nature. Lay by thy Art, and blush not to appeare, what he blushes not to make thee. It is better to be his Picture than thy owne.

Chap. XXVIII.

Let the Ground of all thy Religious Actions be Obedience: Examine not why it is commanded, but observe it, because

Cent. 3. *Enchyridion.*

because it is command, not
ded. True Obedience has
neither procrastinates, hav
nor questions.

Chap. XXIX.

IF thou would'st buy an
Inheritance in Heaven,
advise not with thy
Purse, lest in the meane
while thou lose thy pur-
chase: The Widow
bought as much for two
mites, as *Zacchæus* did
for halfe his estate: The
price of that Purchase is
what thou hast, and is
not

Encyridion. Cent. 3.

not lost for what thou
hast not, if thou desire to
have it.

Chap. XXX.

With the same
height of de-
sire thou hast sinn'd, with
the like depth of sorrow
thou must repent: Thou
that hast sinn'd to day
deferre not thy repen-
tance till to morrow: He
that hath promised Par-
don to thy Repentance,
hath not promised life
till thou repent.

Chap.

Chap. XXXI.

Take heede how thou receivest praise from men: From good men, neither avoyd it, nor glory in it. From evill men, neither desire it, nor expect it: To be praised of them that are evill, or for that which is evill, is equall dishonor: He is happy in his worth, who is praised by the good, and imitated by the badde.

Chap.

Chap. XXXII.

Proportion thy Charitie to the strength of thy Estate, lest God proportion thy Estate to the weakenesse of thy Charitie: Let the lippes of the Poore be the Trumpet of thy Gift, lest in seeking applause, thou lose thy Reward. Nothing is more pleasing to God than an open hand, and a close mouth.

Chap.

Chap. XXXIII.

Dost thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; If God blesse not thy endeavour, blesse him that knoweth what is fittest for thee. Thou art Gods Patient: Prescribe not thy Phisition.

Chap

Chap. XXXIV.

If anothers death; or
thy owne depend upon
thy confession, If thou
canst, say nothing: If
thou must, say the Truth:
It is better, thou lose thy
life, than God, his Ho-
nor: It is as easie for
him to give thee life be-
ing condemn'd; as re-
pentance, having sinn'd:
It is more wisedome to
yeeld thy Body, than
hazzard thy Soule.

Cent. 3. *Enchgridion.*

Chap. XXXV.

CLoath not thy
words, either with
Obscuritie, or Affection:
In the one thou disco-
verst too much darke-
nesse, In the other, too
much lightnesse: He that
speakes from the Uu-
derstanding to the Un-
derstanding is the best
Interpreter.

Chap.

Chap. XXXVI.

IF thou expect Death as a Friend, prepare to entertaine it : If thou expect Death as an Enemy, prepare to overcome it, Death has no advantage, but when it comes a stranger.

Chap. XXXVII.

Eare nothing, but what thy Industry may prevent : Be confident of nothing but

M 2 what

Cent. 3. Enchyridion.

what Fortune can not
defeate : It is no lesse
folly to feare what is
impossible to be avoi-
ded, then to be secure
when there is a possibili-
tie to be depriv'd.

Chap. XXXVIII.

Let not the necessitie
of Gods Decree dis-
courage thee to pray, or
dishearten thy prayers ;
doe thou thy duty, and
God will doe his plea-
sure : If thy prayer make
not him found that is
sicke,

Enchyridion. Cent. 5.

sicke, they will returne,
and confirme thy health
that art sound: If the
end of thy prayer be to
obtaine thy request, thou
confinest him that is in-
finite: If thou hast done
well, because thou wert
commanded, thou hast
thy reward in that thou
hast obeyed. Gods plea-
sure is the end of our
prayers.

Chap. XXXIX.

Marry not to young,
and when thou art

M 3 too

Cent. 3. *Enchyridion.*

too old marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou Love: Let thy Love advise before thou chuse; and let thy choyce be fixt before thou marry; Remem-
ber that the whole hap-
piness or unhappiness
of thy life depends upon
this one Act, Remem-
ber nothing but Death
can dissolve this knot.
He that weds in hast, re-
pents oftimes by leasure,

And

And he that repents him
of his owne Act, either
is, or was a Foole by
Confession.

Chap. XL.

IF God hath sent thee
a Crosse, take it up
and follow him: use it
wisely, lest it be impro-
fitable; Beare it patient-
ly, lest it be intolerable:
Behold in it Gods An-
ger against sinne, and
his Love towards thee;
in punishing the one,
and chastening the other:

M 4 If

Cent. 3. *Enchyridion.*

If it be light, slight it not ; If heavy, murmur not : Not to be sensible of a Judgement is the Symptome of a hardned heart ; And to be displeas'd at his Pleasure, is the signe of a rebellious Will.

Chap. XLI.

IF thou desire to be magnanimious, undertake, nothing rashly, And feare nothing thou undertak'st : Feare nothing but Infamy : Dare any

any thing but Injury ;
The measure of Magna-
nimity, is nether to be
Rash, nor Timerous.

Chap. XLII.

Practice in health to
beare sicknesse, and
endeavour in the strength
of thy life to entertaine
death : He that hath a
Will to die, not having
power to live, shewes
necessitie, not Vertue :
It is the glory of a brave
minde to embrace pangs
in the very armes of
M 5 plea-

Cent.3. *Enchyridion.*

pleasure; What name of
Vertue merits hee, that
goes when hee is dri-
ven?

Chap. XLIII.

BE not too punctuall
in taking place. If
he be thy Superior, tis
his due; If thy Inferior,
tis his dishonor; It is
thou must honor thy
Place, thy Place not
thee. It is a poore re-
ward of worth that con-
sists in a Right hand, or a
Bricke-wall.

Chap.

Chap. XLIV.

PRay often, because thou sin'st alwayes ;
Repent quickly, lest thou die suddenly. Hee that repents not of a sinne, till he want power to act it, repents not, because he forsakes not : Hee that wants power to actuate his Sinne, hath not forsaken his Sinne, but his Sinne him.

Chap.

Chap. XLV.

Make Philosophy
thy Journey, Theo-
logy thy Journyes end;
Philosophy is a pleasant
way, but dangerous to
him that either tires or
retires: In this Journey
it's safe neither to loyter,
nor to rest, till thou hast
attained thy Journyes
end: He that sits downe
a Philosopher, rises up
an Arhieft.

Chap.

Chap. XLVI.

FEAR not to sinne, for Gods sake, but thy owne ; Thy Sinne overthrowes not his Glory, but thy Good : Hee gaines his Glory not onely from the Salvation of the Repentant, but also from the confusion of the Rebellious: There be Vessels for Honor, and Vessells for Dishonor, but both for his Honor. God is not griev'd for the glory hee shall lose

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lose for thy improvi-
dence, but for the hor-
ror thou shalt finde for
thy impenitence.

Chap. XLVII.

INSULT not over misery,
nor deride Infirmity,
nor despise deformity.
The first, shewes thy In-
humanity. The Second,
thy Folly: The Third,
thy Pride: He that made
him miserable, made
thee happy to lament
him: He that made him
weake, made thee strong

to

Enchyridion. Cent. 3.)

to support him ; He that made him deform'd, gave thee favour to be humbled : He that is not sensible of another's unhappinesse is a living stone ; But he that makes misery the Object of his triumph is an incarnate Devill.

Chap. XLVIII.

Make thy Recreations Servants to thy businesses, lest thou become slave to thy Recreations : When thou goest

Cent. 3. *Enchyridion.*

goest up into the Moun-
taine, leave this Servant
in the Vally ; When
thou goest to the City,
leave him in the Su-
burbs. And Remember,
The Servant must not be
greater than his Master.

Chap. XLIX.

Praise no man too li-
berally before his
face, nor Censure him
too lavishly behinde his
backe; The one favours
of Flattery, the other of
Malice, and both are re-
preh en-

prehensible : The true way to advance anothers Vertue, is to follow it; And the best way to cry downe an others Vice is to decline it.

Chap. L.

IF thy Prince command a lawfull Act, give him all active Obedience; If hee command an unlawfull Act, give him passive Obedience. What thy well-grounded Conscience will suffer,

Cent. 3. *Enchyridion.*

suffer, doe chearefully without repining; where thou maist not doe lawfully, suffer couragioufly without Rebellion: Thy life and livelihood is thy Princes, Thy Conscience is thy owne.

Chap. LI.

IF thou givest to receive the like, it is Exchange: If to receive more, it is covetousnesse: If to receive thankes, it is Vanity: If to be seene, it is Vaine-glory; If to corrupt,

Enchyridion Cent. 3.

gypt, it is Bribery; If for Example, it is Formality: If for compassion, it is Charitie; If because thou art commanded, it is Obedience. The affection in doing the work, gives a name to the worke done.

Chap. LII.

Fear Death, but be not afraid of Death. To feare it, whets thy expectation: To be afraid of it dulls thy preparation: If thou canst endure

Cent. 3. *Enchyridion.*

endure it, it is but a
slight paine, If not, it is
but a short paine: To
feare Death is the way
to live long; To be af-
fraid of Death is to be
long a dying.

Chap. LIII.

IF thou desire the love
of God and man, be
humble, for the proud
heart, as it loves none
but it selfe; so it is be-
lov'd of none but it selfe:
The voyce of Humili-
tie is Gods musick, and
the

Enchyridion. Cent. 3.

the silence of Humility
is Gods Rethoricke.
Humility enforces, where
neither Vertue nor
Strength can prevaile,
nor Reason.

Chap. LIV.

LOKE upon thy Burning Taper, and there see the Embleme of thy Life: The flame is thy Soule; The waxe, thy Body, and is commonly a span long: The waxe, (if never so well tempreed) can but last his length,

Cent. 3. *Enchyridion.*

length; and who can th-
lengthen it? If ill tem-
pered, it shall wast the fa-
ster, yet last his length;
An open window shall
hasten either, An Extin-
guisher shall put out
both: Husband them
the best thou canst, thou
canst not lengthen them
beyond their date: leave
them to the Injury of the
Winde, or to the mercy
of a wastfull hand; thou
hastnest them, but still
they burne their length:
But puffe them out, and
thou hast shortened
them

Enchyridion. Cent. 3.

can them, and stopt their passage, which else had brought them to their appointed end. Bodies according to their constitutions, stronger or weaker, according to the equalitie, or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthned. Neglect may wast them, Ill diet may hasten them unto their Journeys end, yet they have liv'd their length, A violent hand may interrupt them

Cent. 3. *Enchyridion.*

them; a sudden Death may stoppe them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his naturall life. He onely, (if any) hath the Art to lengthen out his Taper that puts it to the best advantage.

Chap. LV.

Demeane thy selfe in the presence of thy Prince.

Enchiridion. Cent. 3.

Prince, with Reverence
and chearefulnessse. That,
It without this is too
much sadness ; This
without that is too
much boldnesse : Let
thy Wisedome endeav-
our to gaine his opinion,
and labour to make
thy loyalty his Confidence : Let him not find
thee false in Words,
unjust in thy Actions,
unseasonable in thy
Suits, nor carelesse in
his Service : Crosse not
his passion, question not
his pleasures ; Press not

N

in-

Cent. 3. *Enchyridion.*

into his Secrets; Pry not into his Prerogative: Displease him not, lest he be angry; Appear not displeas'd, lest he be jealous: The Anger of a King is implacable: The jealousie of a Prince is incurable.

Chap. LVI.

Give thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and care to good Councell: Give Almes

Enchyridion. Cent. 3.

Almes to the Poore, and
the Glory to God: For-
give him that ignorant-
ly offends thee, and him
that having wittingly of-
fended thee, seekes thee.
Forgive him that hath
forceably abus'd thee,
and him that hath frau-
dilently betray'd thee:
Forgive all thine ene-
mies, but least of all, thy
selfe: Give, and it shall
be given thee; Forgive,
and it shall be forgiven
thee. The summe of all
Christianitie is, Give,
and Forgive.

N 2

Chap.

Chap. LVII.

BE not too great a
niggard in the Com-
mendations of him that
professes thy owne Qua-
lity: If he deserve thy
praise, thou hast disco-
vered thy Judgement; If
not, thy modesty: Honor
either returnes or re-
flects to the Giver:

Chap. LVIII.

IF thy desire to raise
thy Fortunes, encou-
rage

Enchyridion. Cent. 3.

rage thy delights to the
casts of Fortune, be wise
betimes, lest thou re-
pent too late: What
thou gettest thou gai-
nest by abused Provi-
dence, what thou losest,
thou losest by abused
Patience; What thou
winnest is prodigally
spent; what thou losest
is prodigally lost: It
is an evill Trade that
prodigality drives: And
a bad voyage where the
Pilot is blinde.

M 5 Chap.

Cent. 3. *Enchyridion.*

Chap. LIX.

BE very wary for whom thou becomest Security, and for no more than thou art able to discharge, if thou lovest thy liberty. The Borrower is a slave to the Lender: The Security is a slave to both: Whilst the Borrower and Lender are both eas'd, the Security beares both their burthens: He is a wise Security that secures himselfe.

Chap.

Chap. LX.

Looke upon thy affliction as thou dost upon thy Phisicke: Both imply a disease, and both are applied for a Cure; That, of the Body; This, of the Soule: If they worke they promise health: If not, they threaten death: Hee is not happy that is not afflicted, but hee that findes happinesse by his affliction.

N 4. Chap.

Chap. LXI.

IF the Knowledge of Good whet thy desire to good, it is a happy Knowledge : If by thy Ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy ignorance. Happy is he that hath so much Knowledge of Good, as to desire it, and but so much Knowledge of Evill, as to feare it.

Chap.

Chap. LXII.

VVhen the flesh presents thee with delights, then present thy selfe with dangers: Where the world possesses thee with vaine Hopes, there possest thy selfe with true feare: When the divell brings thee Oyle, bring thou Vineger. The way to be safe, is never to be secure.

Chap. LXIII.

IF thy Brother hath offended thee, forgive him freely, and be reconciled: To doe Evill for Evill, is humane corruption: To doe Good for Good is civill retribution: To do Good for Evill is Christian perfection: The Act of Forgivenesse is Gods Precept: The manner of Forgivenesse is Gods President.

Chap.

Chap. LXIV.

Reverence the Writings of holy Men, but lodge not thy Faith upon them, because but men : They are good Pooles, but no Fountains. Build on *Paul* Himselfe no longer than he builds on *Christ* : If *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason ; But the Word of God alone can compell Conscience.

Chap.

Cent. 3. *Enchyridion.*

Chap. LXV.

IN civill things follow the most, in matters of Religion, the fewest; In all things follow the best: So shall thy wayes be pleasing to God; So shall thy behaviour be plausible with men.

Chap. LXVI.

IF any losse or misery which hath befallen an other, desemble it to thy selfe: And what counsell

counsell thou giveſt
him, regeſter carefully;
and when the Case is
thine, follow it: So ſhall
thy owne Reaſon con-
vince thy paſſion, or
thy Paſſion confeſſe her
owne unreaſonableness.

Chap. LXVII.

Vhen thou go-
eft about to
change thy Morall Li-
berty into a Christi-
an Servitude, prepare
thy ſelfe to be the
worlds laughing ſtocke:

If

Cent. 3. *Enchyridion.*

If thou overcome her
Scoffes, thou shalt have
double Honor: If over-
come, double Shame:
He is unworthy of a
good Master, that is a-
sham'd of a bad Live-
rie.

Chap. LXVIII.

Let not the falling of
a Salt, or the Cros-
sing of a Hare, or the
crying of a Cricket
trouble thee. They por-
tend no evill, but what
thou fearest: He is ill
acquain-

acquainted with himself, that knowes not his owne Fortunes more than they. If evill follow, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are luckie to thee, if thou wilt; nothing but is ominous to the Superstitious.

Chap. LXIX.

SO behave thy selfe in thy course of life, as at a Banquet. Take what

Cent. 3. *Enchyridion.*

what is offer'd with modest thankefulness: And expect what is not as yet offer'd with hopefull patience: Let not thy rude Apitite presse thee, nor a slight carelessness indispose thee, nor a sullen discontent deject thee; Who desires more than enough hath too much. And hee that is satisfied with a little hath no lesse than enough: *Bene est cui Deus obiulit parcā, quod satis est, manu.*

Chap.

Chap. LXX.

IS thy Childe dead? He
is restor'd, not lost: Is
thy Treasure stolne? It
is not lost: It is resto-
red: He is an ill debtor:
that counts repaiment,
losse. But it was an evill
Chance that tooke thy
Childe, and a wicked
hand that stole thy Treas-
ure: What is that to
thee? It matters not by
whom hee requires the
things from whom hee
lent them: What goods
are

Cent. 3. *Enchyridion.*

are ours by lone, are not
lost when willingly re-
stored, but when unwor-
thily receiv'd.

Chap. LXXI.

CEnsure no man, de-
tract from no man:
Praise no man before his
face; traduce no man be-
hinde his backe. Boast
not thy selfe abroad, nor
flatter thy selfe at home:
If any thing crosse thee,
accuse thy selfe: If any
one extoll thee, humble
thy selfe: Honor those
that

Enehyridion. Cent. 3.

that instruct thee, and
be thankefull to those
that reprehend thee. Let
all thy desires be subje-
cted to Reason, and let
thy Reason be corrected
by Religion. Weigh
thy selfe by thy owne
Ballances, and trust not
the voyce of wilde opi-
nion : Observe thy selfe
as thy greatest enemy,
so shalt thou become
thy greatest friend.

Chap.

Chap. LXXII.

ENdeavour to make
thy discourse such, as
may administer profit
to thy Selfe, or Standers
by, lest thou incurre the
danger of an idle Word:
Above all Subjects, a-
voyd those which are
Scurrilous, & Obscene;
Tales that are imperti-
nent, improbable, and
dreames.

Chap.

Chap. LXXIII.

IF God hath bleſt thee
with a Sonne, bleſſe
thou that Sonne with a
awfull Calling: Chuse
such imploiment, as may
stand with his Fancy,
and thy Iudgement:
His Country clameth his
ability toward the buil-
ding of her Honor. If he
can not bring a Ceader,
let him bring a Shrubbe.
He that brings nothing
usurpes his life, and
robbes his Country of
a Servant.

Chap.

Cent. 3. *Enchyridion.*

Chap. LXXIV.

AT the first entrance into thy Estate, keepe a low saile: Thou maist rise with Honor; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father begun.

Chap. LXXV.

IF any Obscane Tale should chance to slip into thine Eares, among the

the varieties of Discourse (if opportunity admit) reprove it: If otherwise, let thy silence, or change of countenance interpret thy dislike: the smiling Eare is Baud to the lascivious Tongue.

Chap. LXXVI.

BE more circumspect over the workes of thy Braine, than the Actions of thy Body: These have Infirmitie to plead for them: but they must

Cent. 3. *Enchyridion.*

must stand upon their
owne bottomis : These
are but the objects of
few ; They of all : These
will have Equalls to de-
fend them : They have
Inferiors to envy them ;
Superiors, to deride
them, all to censure them :
It is no lesse danger for
these to be proclaim'd
at *Pauls Crosse*, than for
them to be protested in
Pauls Church-yard.

Chap.

Chap. LXXVII.

Use Common place-
Bookes, or Colle-
ctions, as Indexes to
light thee to the Au-
thors, lest thou be a-
bus'd: Hee that takes
Learning up on trust,
makes him a faire Cup-
bord with an others
Plate. He is an illadvis'd
purchaser, whose title
depends more on Wit-
nesses than Evidences.



Chap.

Cent. 3. *Enchyridion.*

Chap. LXXVIII.

IF thou desire to make
the best advantage of
the Muses, either by
Reading, to benefit thy
selfe, or by Writing,
others, keepe a peacefull
Soule in a temperate
Body : A full belly
makes a dull braine;
and a turbulent Spirit, a
distracted Iudgement :
The Muses starve in a
Cookes Shoppe, and a
Lawyers Study.

Chap.

Chap. LXXIX.

Vhen thou communi-
cates thy Selfe by Letters, heigh-
ten or depresso thy Stile
according to the qual-
tie of the party and
businesse; That which
thy tongue would pre-
sent to any, if Present,
let thy Pen represent
to him, Absent: The
tongue is the Mindes
Interpreter, and the Pen
is the Tongues Secre-
tary.

Cent. 3. Enchyridion.

Chap. LXXX.

Keepe thy soule in Exercise, lest her faculties rust for want of motion: To eate, sleepe, or sport too long, stops the naturall course of her naturall actions: To dwell too long in the employments of the Body, is both the cause, and signe of a dull Spirit.

Chap.

Chap. LXXXI.

IF thy Body be healthfull, let Nature be her Guide; let the Cooke be her Phisition, and let Appetite be her Clocke: Hee that accustomes to take Physicke for prevention, pulls downe his house for feare of Fireing.

Chap. LXXXII.

BE very Circumspect to whose Tuition O 3 thou

Cent. 3. *Enchyridion.*

thou committ'st thy
Childe: Every good
Scholler is not a good
Master. Hee must be a
man of invinceable Pa-
tience, and singular ob-
servation: He must stu-
dy Children that will
teach them well: and
Reason must rule him
that would rule wisely:
He must not take advan-
tage of an Ignorant Fa-
ther, nor give too much
care to an indulgent
Grand-mother: The
common good must
outweigh his private
gaines,

gaines, and his Credit
must out-bid Gratuities:
He must be diligent, and
sober, not too familiar,
nor too reserv'd, neither
amorous nor phanta-
sticke: Just, without
fiercenesse, mercifull
without fondnesse: If
such a one thou meete
with, thou hast found a
Treasure, which, if thou
know'st how to value, is
invaluable.

Chap. LXXXIII.

Let not thy laughter
hansell thy owne
fest, lest whilst thou
laugh at it, others laugh
at thee: Neither tell it
often to the same Hea-
ters, lest thou be thought
forgetfull or barren.
There is no sweetnesse
in a Cabadge twice sod,
or a Tale twice told.

Chap.

Chap. LXXXIV.

If Opinion hath lighted the Lampe of thy Name, endeavour to encourage it with thy owne Oyle, lest it goe out and灭け: The Chronicall disease of Popularity is shame: If thou be once up, beware: From Fame to Infamy is a beaten Roade.

John Dold

OS Chap.

Qent. 3. Eschyridion.

Chap. LXXXV.

Clense thy morning
Soul with priuaye
and due Devotions, Till
then admis no businesse:
The first borne of thy
thoughts are Gods, and
not thine, but by Sa-
cralledge. Think thy
selfe not ready till thou
hast prais'd him, and hee
will be alwayes ready to
blesse thee.

Chap.

Chap. LXXXVI.

IN all thy Actions
I thinke God sees
thee; And in all his
Actions labour to see
him; That will make
thee feare him; This will
move thee to love him;
The Feare of God is the
beginning of Know-
ledge, and the Know-
ledge of God is the per-
fection of Love.

Chap.

C

ent. 3. Enchyridion.

Chap. LXXXVII.

Let not the Expectation of a Reversion entice thy heart to the wish of the Possessors death, least a Judgement meete thee in thy Expectation, or a Curse overtake thee in the Fruition: Every wish makes thee a murtherer, and moveth God to be an Accessary; God often lengthens the life of the Possessor with the dayes of the Expector.

Chap.

Enchyridion. Cent. 3.

Chap. LXXXVIII.

PRize not thy selfe by what thou hast, but by what thou art; Hethat values a Jewell by her golden frame, or a Booke by her silver claspes, or a man by his vast Estate, erres: If thou art not worth more than the world can make thee, thy Redeemer had a badde penny worth, or thou an uncurious Redcemer.

Chap. LXXXIX.

Et not thy Fathers, nor the Fathers, nor the

Cent. 3. *Enchyridion.*

the Church thy Mothers Beleefe, be the ground of thine; The Scripture lyes open to the humble heart, but lockt against the proud Inquisitor; He that belieues with an implicite Faith, is a meere Emprikke in Religion.

Chap. XC.

OF all Sinnes, take
the greatest heede of
that which thou hast
last, and most repented
of: Hee that was last
thrust out of doores, is
the

the next readiest to
croud in againe: And he
that thou haſt ſoreſt baf-
ſled, is likeliest to call
more helpe for a Re-
venge: It is requiſite
for him that hath caſt
one devill out, to keepe
ſtrong hold leſt ſeven re-
turne.

Chap. XCIV.

IN the Meditation of
divine Mysterieſ, keep
thy heart humble, and
thy thoughts holy; Let
Philofophy not be a-
ſham'd to be confuted,
nor

Cent. 3. *Enchyridion.*

nor Logicke blush to be confounded; What thou canst not prove, approve; what thou canst not comprehend, beleeve; and what thou canst beleeve, admire; So shall thy Ignorance be satisfied in thy Faith, and thy doubts swallowed up with wonders: The best way to see day-light, is to put out thy Candle.

Chap. XCII.

IF Opinion hath cried thy name up, let thy modesty cry thy heart downe,

Cent. 3. *Enchyridion.*

downe, lest thou deceive it; or it thee: There is no lesse danger in a great name than a bad; And no lesse Honor in de-serving of praise, than in the enduring it.

Chap. XCIII.

VSe the holy Scrip-tures with all Reve-rence; Let not thy wan-ton Fancie carve it out in Jests; nor thy sinfull wit make it an Advocate to thy Sinne: It is a sub-ject for thy Faith, not Fancy; Where Wit and

Cent. 3. *Enchyridion.*

and Blasphemy is one
Trade, the Understan-
ding's Banckrupt.

Chap. XCIV.

Dost thou complaine
that God hath for-
saken thee ? It is thou
that hast forsaken him :
Tis thou art mutable : In
him there is no shadow
of change : In his light is
life ; If thy Will drive
them into a Dungeon,
thou mak'st thy towne
darkenesse, and in that
darkenesse dwells thy
death ; from whence, if he

Re.

Redeeme thee, he is mercifull ; if not, he is just ;
In both, hee receives glory.

chap. XCV.

Make use of Time,
If thou lov'st Eternitie : Know, yesterday
can not be recall'd, To
morrow can not be assu-
red : To day is onely
thine ; which if thou
procrastinate, thou los-
est, which lost, is lost
for ever : *One to Day, is
worth Two to Morrowes.*

Chap.

Cent. 3. *Enchyridion.*

Chap. XCVI.

IF thou be strong e-
nough to encounter
with the Times, keepe
thy Station ; If not,
shift a foote to gaine ad-
vantage of the Times.
He that acts a Begger to
prevent a Thiefe, is ne're
the poorer ; It is a great
part of wisedome, some-
times to seeme a Foole.

Chap. XCVII.

IF thou intend thy
Writings for the pub-
lique view, lard them not
too

too much with the
choice Lines of another
Author, lest thou lose
thy owne Gravy: What
thou hast read and dige-
sted being delivered in
thy owne Stile becomes
thine: It is more decent
to weare a plaine suit of
one entyre cloth, than a
gaudy garment chequer'd
with diverse richer frag-
ments.

Chap. XCIII.

IF God hath bleſt thee
with Inheritance and
children to inherit, trust
not

Cent. 3. *Enchyridion.*

not the Staffe of thy Fa-
mily to the hands of one. G
Make not many Beggers
in the building. up of
one great heyre, lest if he
miscarry through a pro-
digall Will, the rest sinke. A
through a hard necessity.
Gods allowance is a
double portion, when
high blood, and gene-
rous breeding breake
their fast in plenty, and
Dine in Poverty, they
often Sup in Infamy: If
thou deny them Faul-
kons wings to prey on
foule, give them Kites

fto.

Enchyridion. Cent. 3.

a. stomachs to seize on
e. Garbage.

Chap. XCIX.

Convey thy love to
thy Friend, as an
Arrow to the Marke to
sticke there, not as a
Ball against the Wall,
to rebound backe to
thee: That friendship
will continue to the
End that is begun for an
End.

Chap. C.

Meditation is the life
of the Soule; Acti-
on

Cent. 3. *Enchyridion.*

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Chap. C.

Meditation is the life
of the Soule; Action

Cent. 3. *Enchyridion.*

on is the Soule of Me-
ditation; Honor is the
Reward of Action
So medita's, that thou
maist doe; So doe, that
thou, mayst purchase
Honor: For which pur-
chase give God the Glo-
rie.

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*The End of the Third
Century.*
